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Memoir of William Fox, Esq. Founder of the Sunday School Society.

(*Continued from p.* 256.)

Since the former part of this memoir was published, some additional particulars of the early life of this extraordinary man, have been received from Mr. Jonathan Fox, of King Street, Liverpool, which are here subjoined:—

His parents were members of the baptist church at Bourton, under the pastoral care of the Rev. Mr. Beddome. He was born Feb. 14, 1736. After the death of his father, his eldest brother, a farmer and maltster, used to send him out into the fields when he was not more than seven years of age, to keep the birds from off the corn. At about the age of ten he one day sat down under a tree and wept, considering that his brothers were all provided for, and he had no prospect of support before him:—this led him to determine even at that early age, that he would go into some business, and pursue it till he had acquired property sufficient not only to *purchase* the land held by his brother, over which he had so long watched, but also the entire of his native village and lordship belonging to it; which object he steadily pursued till he accomplished this his determination about forty years afterwards.

While he resided in Oxford, and when he kept house there, it was always open to any serious clergyman in the university: his principal visitor at that time was the late Rev. Dr. Haweis.

The lady whom Mr. Fox married was by her mother, whose mai'en name was *Grimstone*, a lineal descendant of Sir Harbottle Grimstone, a judge and member of parliament in the reign of king Charles II.

After his settling in London, he frequently journied through the several counties of England; this afforded him opportunities of witnessing the deplorable ignorance of the lower classes of the population. He not unfrequently found many hamlets and even villages where the poor were in utter destitution of the bible; and ascertained that had the divine book been presented to them, not one in twentycould have read it. This case truly affected his heart, and led him to devise various means by which this lamented evil could be remedied; but the object appeared of such magnitude, that the friends whom he consulted, thought nothing short of parliamentary aid could effect it; he applied therefore, personally, and by letter to many members of both houses, but was soon compelled to give up all hope of assistance from government.

He thus determined to attempt this object of universal education for the poor, by the means which he possessed. In the year 1785, calling around him a few friends, he laid before them his plan, and subsequently, as stated in our former number, he fixed upon a plan of a Society for Sunday Schools.

In this endeavour, he was accused by some of the clergy, and by more than one of its dignitaries, of a design to proselyte, and render *sectarian* the objects for whom he was desirous of providing instruction: he was inundated with letters to this effect, and visits were made personally to him by direction of the hierarchy, to endeavour to ascertain correctly whether this was not his intention. He however found ample means for convincing them that his only desire was, that the poor might be able to read the Holy Scriptures; and he assured them that he had laid it down as a fundamental rule that the reading in the schools which he meant to establish, should be entirely confined to the Bible. As one proof of this intention, he was enabled to appeal to the clergyman who officiated in his native village, as to his conduct towards the children who were instructed, and the men and women who were clothed at his expense, whose constant appearance at the parish church, proclaimed that his was not sectarian but pure christian philanthrophy. Indeed, the clergyman was so impressed with his conduct, knowing him to be a protestant dissenter, that he gave notice of his intention to preach a sermon to those who were the partakers of Mr. Fox's bounty, and earnestly entreated him to honour him by coming on that occasion to church. This, however, he declined, from a fear lest what he only thought only a humble return to the Father of mercies, who had made him the almoner of his bounties, should be lauded and magnified. In the sermon, which was very interesting and affecting, and preached to a crowded congregation, Mr. Fox was very highly complimented.

It is but fair to state, that all the bigotry was not confined to the clergy of the church of England; even dissenting ministers expressed their fears that their church was in danger! The following letter will afford evidence of this remark: who the person was to whom the letter was addressed is not known to the writer.

"Mr. Fox to Mr.——, occasioned by his objecting to the Sunday School system, on the ground of its being likely to injure the Dissenting Interest.

"That a faithful follower of the Redeemer should refuse to support a cause evidently calculated to promote his glory, and the good of this as well as future ages, because it interferes with his own particular interest, is what I can scarcely persuade myself exists.

"Animated with love to Christ, and a desire of saving souls, let us not waste a moment in the enquiring "Who is of Paul and who of Apollos?" but as the great work of instruction and reformation depends, under providence, on the exertions of every denomination of Christians, let us make a united effort to save a guilty land from ruin, or at least prevent the evils that now exist from descending to future generations. And where, Sir, can means be found sufficiently extensive, or that promise advantages equally comprehensive with those held forth in the establishment of Sunday Schools? Here, at an easy rate, the poor become acquainted with that inestimable book, which is able to make them wise unto salvation. And permit me, Sir, to say, were we sufficiently acquainted with its worth, and properly affected with the important truths it contains, we should not only pray for a blessing upon it, where

it is, but should strive by every means in our power to send it where it is not.

"Would it be possible for us Sir, to behold, unmoved, criminals dying victims to the laws of our country? or could we riot in luxury, while our neighbours were perishing with hunger? And shall we, while in the possession of every spiritual blessing, view with unconcern the multitudes who are perishing around us, for lack of knowledge? Forbid the thought. What! has Christ laid down his life for *us*, and shall we refuse a cup of cold water to these little ones?

"To teach to read the Bible, inconceivable as the blessing appears, is not the only object of this institution. Sabbath-breaking, the inlet to all other sins, is hereby prevented, and the children are conducted clean and decent, as circumstances will admit, to places of public worship. And what have we not to hope? How many have gone to the house of God through mere curiosity, and others from more unworthy motives, when that word they meant to ridicule, sharpened by the Spirit of the Lord, pierced them to the heart? And should one soul be brought to glory by these means, how amply should we be repaid! 'He that winneth souls is wise, and they that turn many to righteousness, shall shine as the stars for ever and ever.'

"After all that has been said, can any of us be so bigoted as to have our minds absorbed in the little distinctions of interest in which we were educated; and judge every thing unworthy our notice, that does not immediately tend to promote *it?* We should do well to consider the ground on which we stand:—Are we for Christ? then we should love our neighbour as ourselves:—then we should endeavour to do good to all.

"But to conclude: If teaching persons to read the Bible, and placing them under the sound of the gospel (for all the dissenting children and some of the church go to meeting), should injure the dissenting interest, it must be an interest unworthy of our support. Give me leave just to add, that in consequence of plans sent to Colchester, all the ministers, churchmen and dissenters, to the number of sixteen, including a speaker among the quakers, assembled at the Rev. Dr. Forster's, and unanimously agreed to support the institution in that place. Trusting my good friends at ——— will not be outdone in acts of humanity, christianity and liberality, by any other friends in any other place, and hoping ere long to hear of your success,

I am, &c.

It would not be proper to leave this part of the narrative, without stating that Mr. Fox had many active coadjutors among the clergy, and also the dissenting ministers. Of the former might be mentioned, the Dean of Lincoln, Dr. Kaye, the Rev. Joseph Easterbrook of Bristol, the Rev. Mr. Watkins of Odiham, and the Rev. Mr. Docker of Holybourn, near Alton; and of the latter, Dr. Caleb Evans of Bristol, and Rev. Daniel Turner of Abingdon, and the Rev. Mr. Wilkins of Bourton.

The following advertisement, bearing date London, 26 July, 1785, about a month before the first meeting, was circulated by Mr. Fox, and before he had heard of Mr. Raikes's plan of Sunday Schools.

To the Benevolent and the Humane, in favour of the Illiterate Poor.

YOU cannot be entirely unacquanted with that extreme ignorance in

which multitudes of poor persons are, even in this land of gospel light—raised but a small degree above the brute creation, unable to read the Bible, and incapable of procuring an acquaintance with it. There is no reason to wonder, therefore, if they discover a spirit hostile to Christianity, and indulge dispositions that are the bane of civil society; evils these, over which the wise and the good have ever mourned; and against the growing effects of which, many laudable attempts have been made by benevolent individuals, with obvious success.

"Nothing has contributed so much towards promoting this design as early instruction; for, 'that the soul be without knowledge, it is not good.' Schools are already established in various parts of the country, in which the poor of different ages are taught to read. But as these establishments have hitherto been much circumscribed, it is the wish of many individuals in the metropolis, who have already entered into a subscription, that a design, in their apprehension of the greatest importance to the community at large, and to the poor in particular, should become general.

"In this good work all the benevolent and humane are earnestly entreated to unite. For, were they to enter the villages that are remote from the dwellings of the rich and the great, they would find them exhibit, in striking colours, the necessity of such a charitable exertion: the sad scenes of ignorance and poverty there beheld, would be appeals too powerful for a compassionate mind to resist. Who, then, that possesses an ability, but would rejoice in an opportunity of diffusing the light of divine knowledge amongst persons that are enveloped with darkness; and that would not endeavour to dispel from their minds that worst of all evils, ignorance of themselves, and of the true character of God who made them?

"With a view to the forming of a permanent Society for this benevolent purpose, and on the most catholic plan, a meeting will be held at the King's Head tavern in the Poultry, on Tuesday, August 16, at five o'clock in the afternoon; at which time and place it is requested that all such gentlemen as wish well to the design would give their attendance."

But we must return to the public establishment of the Society. The first meeting was held in May, 1785, Mr. Keene, a deacon of the Baptist Church in Maze Pond, was in the Chair. At the second meeting, held at the King's Head tavern, August 16, 1785, Mr. Fox delivered an address. The following circular was agreed upon at that meeting:—

"SIR—Encouraged by the promising success of the Sunday Schools established in some towns and villages of this kingdom, several gentlemen met on Tuesday evening, the 16th instant, at the King's Head tavern, in the Poultry, to consider of the utility of forming "a Society for the establishment and support of Sunday Schools throughout the kingdom of Great Britain."

"At this meeting it was agreed to form such a Society; and a committee of fourteen gentlemen was chosen to draw up a code of laws for the government of the said Society, and a set of proper rules for the regulation of the schools.

"The committee having met, and drawn up a plan of the intended Society, and the laws and rules necessary for it, and the schools; they propose to submit their plan to the consideration of all such gentlemen, as shall attend

a public meeting, to be holden on Tuesday next the 30th instant, at the Paul's Head tavern, Cateaton Street, at four o'clock in the afternoon.

"To prevent vice,—to encourage industry and virtue,—to dispel the darkness of ignorance,—to diffuse the light of knowledge,—to bring men cheerfully to submit to their stations, to obey the laws of God and their country,—to make that useful part of the community, the country poor, happy—to lead them in the pleasant paths of religion here, and to endeavour to prepare them for a glorious eternity,—are the objects proposed by the promoters of this institution.

"To effect these great, these noble ends, they hope to form a Society, which will be enabled to establish Sunday Schools, upon a plan so extensive, as to reach the remotest parts of this Island; and they flatter themselves they shall receive the support, assistance, and patronage of persons of every rank and description.

"Private advantage, and party zeal are entirely disclaimed by the friends and promoters of this laudable institution: however men may be divided into political parties, or however Christians may unhappily separate from each other, on account of difference of sentiment here, they are all invited to join the common cause, the glory of God, the good of their country, and the happiness of their fellow creatures.

"Permit me to request the favour of your attendance at the proposed meeting. I am, Sir, by order of the Committee, your humble servant,

"W. Fox."

"The committee," says Mr. Fox, afterwards chosen, consisted of twenty-four,—*half churchmen*, and *half dissenters*."

The third Meeting was held at the Paul's Head tavern, August 30, 1785, when the Society was founded.

The following letter from the Secretary to Mr. Fox, will shew the estimation in which he was held by the members of the original committee.

"Sir,

I am directed by the Committee of the Society for the Support and Encouragement of Sunday Schools to communicate to you the following Resolution:—

"*Batson's Coffeehouse, March* 22, 1787.

"Resolved—That the Vice Presidents and Treasurer, with Mr. Ald. Sanderson, Samuel Thornton, Esq. Thomas Raikes, Esq. John Keysall, Esq. and Mr. Fox, five members of this Committee, be desired to wait on the Archbishops, Bishops, or some of the Dignitaries of the Church of England, to request one of them to preach a sermon in favour of this Institution; and that the several Gentlemen be informed of this resolution, and requested to expedite the business as soon as possible. I am, Sir, your very humble servant,

"Wm. Jacobson, Sec."

Our limits prevent further details. The following statement from the Minutes of the General Meeting held in 1786, James Martin, Esq. M. P. in the Chair, shews the rapid spread of the Society:—

"That the number of schools which have been established or assisted by this Society amount to one hundred and forty-seven; that there are, in these schools, 7242 children, who are restrained from the habits of idleness and vice, and are training up in such principles of virtue and religion as it is hoped may contribute to their future happiness.

"That the children have been supplied with 7052 spelling books, 2249 Testaments, and 424 Bibles.

"That the number of subscribers are 385."

In reflecting upon the utility of this plan, the eldest son of Mr. Fox, in a letter addressed to the writer, dated Liverpool, 9th June, 1827, says—"If you could by any means calculate the number of children who have been instructed in Sunday Schools, as well as those at present in them, I am persuaded the aggregate of *good* would astonish those who have not been aware of their importance. In *Manchester* alone, there are, at the present moment, nearly 40,000 children under such course of instruction on the Sabbath. Since the first establishment of Sunday Schools, *millions* of children have been taught to read the Bible, and lisp the praises of their Creator. In vain might the *Tract Society*, the *Bible Society*, the *Society for Promoting Religious Knowledge*, &c. have sent forth their myriads of publications, had not Sunday Schools previously taught the illiterate to read. All these would only have been "a book that was sealed," of the entire contents of which the recipients would have been in utter ignorance. In sending you these recollections of my late honoured father, vanity is no way connected therewith; no anxiety exists save that, if a memoir be given, it be a faithful portrait of him who, under God, proved one of the greatest means of carrying the Word of Life into the cottages of the poor, and the otherwise destitute of this kingdom, who were perishing for lack of knowledge. You are aware that America has long adopted the plan of schools, and many who were taught in the English Sunday Schools have crossed the Atlantic, to instruct the ignorant of other countries upon the same plan. On the Continent, schools of this nature have been recently introduced, and are in high estimation, as also in South America and the West Indies. The plan is, in every part of the world, rising in importance; and its apparent usefulness will probably be commensurate with time itself! My father died, April 1, 1826, in the 91st year of his age."

The limits of our work prevent enlargement or remark. The writer has been lately informed, by one of Mr. Fox's brethren in office, a worthy deacon of the church in Prescot-street, that he often told his friend, Mr. William Fox, that he did wrong to leave London as the place of his residence. One is ready to conclude that it must have been injurious to the interests of religion, for such a truly benevolent and great man to have spent the last twenty-six years of such a life in an obscure village in Gloucestershire. Why Mr. Fox was led to remove from such a scene of labour as London afforded him is unknown to the writer. He probably thought his life would have sooner been brought to its termination; it could not certainly have been justified upon any sound principle, that one who had been so highly honoured should have left the field of labour before sunset, even though he was fatigued with excessive toils on the longest day of the year.

The writer has abundant materials for a considerable memoir of this excellent man, the glory of the Baptist Denomination and one of its brightest ornaments, and for a complete history of the origin of the Sunday School Society, which, should health and life be spared, he may probably at some future time present to the public. J. I.

London, June 11, 1827.

The Ordinances of Christ should not be neglected.

It will not be denied, that in our congregations there are those for whom, as to personal religion, we cannot but hope well; but whose conduct in reference to the ordinances of Christ we do not approve.

God has granted to his people distinguishing privileges, in separating them from the world, in admitting them to communion with himself, and in forming them a people to shew forth his praise; it is therefore their duty to maintain a scrupulous regard to his will. "To obey is better than sacrifice; and to hearken, than the fat of rams." We should not only obey the will of God, but always abound in his work.

That Christian baptism was designed to be continued among believers until the conclusion of the Gospel church state, may be inferred from the promise which follows the command to baptize them, viz. "Lo, I am with you alway, even unto the end of the world."

It is true that a great part of the Christian world has exchanged dipping for sprinkling, and believers for infants; thus altering both the mode and the subject of the ordinance: yet this has been done by human, and not by divine authority, for no intimation has been given by the Head of the Church of an alteration in either.

We would not judge others—to their own Master they stand or fall; but being ourselves convinced that the original law of baptism ought to be kept inviolate, we are not at liberty to introduce any departure from it.

The ordinance of Christ's supper is enjoined by him on all his followers, that in partaking thereof they may commemorate his death in their stead; and, when received in faith, it is an expression of their belief in his atoning sacrifice, of their obedience to his authority, and of their gratitude for the benefits which flow through his death.

Some members of Christian churches pay too little attention to this ordinance; their conduct seems to say, "It is at our discretion whether we will commemorate the love of Christ in his supper, or not; if we *are* joined to the church, we are at liberty in this particular to do as we think proper." This is different from that willing and cheerful obedience which is the fruit of faith working by love. "If ye love me," said the Saviour, "keep my commandments." Which is as though he had said, "whatever be your profession of attachment to me, you can evidence real affection only by obeying my will; for whoever shall say that he loves me, while he is negligent of my authority, is deceived; and I will treat him as an enemy, and not as a friend."

It is a mistake to imagine that indifference to the laws of Christ can be attended either with safety or with comfort; we should give all diligence to make our calling and election sure: in doing this, we shall enjoy that peace which passeth knowledge and understanding. One omission of duty leads to another; and ere we are aware, we may, by sudden temptation, be removed to such awful distance from God, as to make it doubtful whether his love was ever shed abroad in our hearts.

By frequent omissions of known duty, we may gradually fall into such a backsliding condition, that no ordinary means will arouse us to a sense of our danger; and it may be necessary for God to shew us hard things, and to make us drink the wine of astonishment, in order to save us from hell. It is

not enough that we attend to the ordinances of God's house while things go pleasant with us and with the church; we must fill up our place in adversity, as well as in prosperity; the welfare of God's cause is infinitely more desirable than the gratification of our own feelings. Nothing but sin should prevent our approach to the Lord's table; and not even that, if truly repented of.

Members of Christian churches taking offence at their fellow members, have withdrawn from the table of the Lord, thinking it wrong to meet any one there to whom they could not exercise the friendship and affection which are prevented by the offence. If this be tried by the Word of God, it will be found faulty; perhaps more so than the conduct that occasioned it. When we joined the church of Christ, it was not on the condition that none of its members should ever offend us; why then do we act as if this were an express stipulation? Our fidelity to the Saviour, and his claims upon us, do not depend upon others; it cannot, therefore, be right to neglect his commands, and to forsake the communion of the church, because we are displeased with one of its members.

This resembles the folly and waywardness of children, more than the prudence and wisdom of good men; it is also neglecting the admonitions of the Scriptures, to the exercise of patience and forbearance toward our brethren; and is often the effect of pride and of self-importance; not of humility.

In cases of offence between members of the same church, regard should be had to the rule given by Jesus Christ, Matt. xxviii. 15—17. Nothing can be more adapted to such occasions, and were it universally followed, it would prevent many evils. In some instances Christians have passed from the *first* clause of that important passage to the *last* clause of it, paying no regard to the intermediate directions. On an offence being taken, the offender has been counted as an heathen man, or as a publican, without an affectionate application to the person himself, or any proper investigation of the subject among those who were most likely to understand it. This is highly censurable. In a world where good men are sanctified only in part, offences will come; but in this, as in all other cases, we should be regulated by supreme deference to the law of Christ. This evil is greatly aggravated if the offended person have mentioned the cause of offence to others, and thereby prejudiced their minds against the offender. The consequences that have resulted from this evil are enough to make one weep.

If, when we have received an offence from a Christian brother, we neglect to follow the directions of Christ, to convince him of the impropriety of his conduct, and to gain him in affection to ourselves and to religion, it may be doubted whether *we* are in a proper state to come to the Lord's table. We should first go and be reconciled to our brother, and then come and offer our gift. A tender and forgiving spirit was required of a Jew when he approached God's altar, nor was he to offer his oblation till he possessed it; how much more, then, is that spirit required in a man who professes to be a follower of the Lamb of God, when he receives the symbols of his body and of his blood? An uncharitable temper must render us unfit to receive good at the hand of God, or to worship him with acceptance;

but the actions of others cannot, in these respects, at all injure us.

After persons have been separated from the church, and the cause of the separation be removed, they should again return to its communion; whereas, in some instances, they have remained at a distance from it for many years, and in others have never returned to it at all. This may have been owing, either to their want of serious consideration, or to their shyness, in consequence of real or supposed neglect by the brethren. They should have been admonished in the spirit of love; and then they might have been restored to their places, with advantage to themselves and to the church. To give this admonition is the duty of its leading members, especially of the deacons, who in many cases may be better able to do it than the minister himself. Deacons should always be ready to seek that which was lost, and to bring again that which was driven away; to bind up that which was broken, and to strengthen that which was sick. Persons that have been separated from the church should be careful lest they indulge resentment against it, or against any of its members. In these cases, a spirit of self-justification has been too often observed; but even admitting that they were unjustly separated, a spirit of resentment is wrong; and it has often happened, that those who have been most forward to justify themselves, have been most guilty. They ought to have forgiven what was done improperly. "If ye forgive not men their trespasses, neither will your heavenly Father forgive your trespasses." Sheep are always most secure from beasts of prey when folded together under the eye of the shepherd; and if any one of them will break from the fold without just cause, even though it were only to go from one fold to another, it may meet with some enemy on the way.

Persons in whom God has wrought by his Spirit to bring them to himself, but who are not joined to the church, should remember, that though baptism and the Lord's supper be not essential to their salvation, they are necessary for their comfort. Such persons may in some instances omit to give themselves to the Lord, and to his people according to his will, through fear lest they be not proper subjects for church connection, and also lest, after so public a declaration of their faith in Christ, they should be suffered to dishonour religion. We would not too severely censure these fearful apprehensions, yet we hesitate not to pronounce them wrong. If we are kept by the power of God through faith unto salvation, it will be in the use of means; and it is a strange mistake to imagine that this power will more readily be displayed on our behalf if we neglect those means, than if we comply with them. Besides, the spring of human conduct often lies deep; under pretence of fear lest we should dishonour religion, pride and self-righteousness, shame of Christ and fear of man, may be concealed. It is therefore necessary closely to examine our hearts, bearing in mind that our reason to hope we are the children of God, can only be in proportion to our obedience to his will.

It is an awful delusion to suppose that we are included in the decree of eternal and personal election, if we omit to comply with known duty; and only to perform those services for God which we judge essential to our own safety, is to perform nothing at all for him. It is, indeed to be a rebel against him; and indicates that

our profession of religion originates in a selfish principle. It is possible to admit this truth in reference to others, and yet to neglect its application to ourselves; man is often blind to his own imperfections.

We may be ingenious in devising excuses and apologies to extenuate, if not to annihilate, the guilt of our own omissions, while we deem those of others highly criminal. But let us not deceive ourselves; God is no respecter of persons: his language to us, as well as to others, is, "My son, give me thy heart." The whole heart and soul must be surrendered to him, that he may set up his kingdom within us, and reign Lord of our affections.

It is remarked of Caleb and Joshua, that they wholly followed the Lord; and nothing short of this can characterize the Christian. "Why call ye me, Lord, Lord, and do not the things that I say?" There is no propriety in saying that a man is a Baptist, or that he contends for the necessity of Christians commemorating the love of Christ at his table, while he himself complies with neither the one nor the other.

Can a man be a good soldier who takes the king's bounty, and wanders about, but never joins the regiment, or who, after he has joined it, becomes a deserter? Or is a man reckoned a patriot, because he extols the constitution, if he be known to defraud the revenue? Principles in religion are operative causes, producing their genuine effects; Christianity is thinking right and acting right; and it matters not what a man thinks, if he act not agreeably to God's will.

If we be not planted in the house of the Lord, how can we flourish in the courts of our God? It is a good and a pleasant thing for brethren to dwell together in unity; *together*, not separate. Those who neglect the ordinances of Christ, and yet wish to share in the benefits of his redemption, ought to consider that were all Christians to act as they do, we should have no churches at all; the whole of God's people would be separate individuals, and the principle of adhesion found in Christianity would, to a great degree, lose its effect. Union is strength. Christians walking together in the fear of the Lord, enjoy the comfort of the Holy Ghost, and are multiplied. Divide and devour is a maxim of the enemy. If those duties performed by Christians in their individual capacity be important, those are not less so which can be performed only in church connection. Churches are the means, through the divine blessing, of perpetuating the Gospel ministry, and of keeping the ordinances as they were delivered unto us.

If pastors and members of churches were to become isolated individuals, there would be no golden candlesticks for Christ to walk among; nor stars for him to hold in his right hand. Such a state of things is to be deprecated as an awful judgment; what then must be the criminality of that conduct which evidently has this tendency?

God can do without our help, but we cannot do without his: if he condescend to allow us the privilege of being united to those who as lively stones are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to him through Jesus Christ, we ought not to neglect that privilege.

If, in the present state the church have its spots and blemishes, we also have ours; and if it cost some-

thing to maintain the cause of religion, all we have is the Lord's, and it would only be of his own that we should give him. Shall we provoke the Lord to jealousy? Are we stronger than he? Let Christians yield themselves unto God, as those that are alive from the dead, and the members of their bodies as instruments of righteousness unto holiness. Then will their peace be as a river, and the Spirit of God will witness with their spirits, that they are his children. Then the church shall look forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners. G—N.

Pastoral Sketches.

No. III.

Antinomianism.

Human life is diversified. It has its joys and its sorrows, its hopes and its fears, its gratifications and its disappointments. And such is the Christian ministry. The devoted pastor sets out on his career of labour and of usefulness, with high expectations and cheering prospects; he possesses the vigour of health, enjoys the affections of his people, zeal animates his exertions, and he anticipates a long and successful discharge of his duties. We would not damp his ardour, nor discourage his labours; he will soon discover that as he is opposed to error, to sin, and to satan, so they are opposed to him. He will surely find that his bed is not composed of roses, that his comforts are not free from alloy, and that even the church is not purified from error. He will be placed in circumstances in which he will only derive comfort from the words of his great Master, and the approbation of his own conscience.

Much is said in the present day about the spread of Antinomianism. It is greatly to be feared that some good men are charged with its errors, who are as much opposed to it as are those who are incessantly crying out against it. There may be, and there is, among many excellent men, (and would to God that their number was larger!) a high regard for those doctrines that peculiarly distinguish the gospel, —doctrines that ensure the divine honour in connexion with the believer's salvation, where there is no disposition to lessen the divine authority, or weaken the bonds of human obligation. It is worthy the enquiry, whether some ministers may not neglect the doctrinal part of the New Testament, as much as some others its practical requirements; and the prayer becomes us all, "Lead me in the *midst* of the paths of judgment."

But while some persons may be improperly charged with the detestable heresy to which we are now directing the attention of our readers, it must not be forgotten that the error does exist; and that its pestilential effects are too often felt. The relation of circumstances that shall now be placed before the reader, are not the creation of the imagination, but are real facts. They are not designed to caricature events, but "are the words of truth and soberness."

About eight years ago a young minister was settled over a newly formed Baptist Church, within eighty miles of the metropolis. The congregation had been recently collected, with the exception indeed of a very few persons who had left a congregation in the neighbourhood, and who unhappily were deeply infected with the moral disease which invariably produces spiritual pride, or a conviction that they know more than any other—leads them to act as

though they were infallible, and to despise all whose minds are otherwise moulded, or whose education has taught them to view some things differently from themselves.

The anxious concern of the newly settled pastor, was to promote the salvation of sinners, and advance the glory of God. His labours were constant, and, accompanied with holy influence, successful. His plain and forcible statements of divine truth, his scriptural entreaties to sinners to be reconciled to God, and his unlimited invitations to transgressors of every class, to come to the Lord Jesus for salvation, cannot be supposed to have met the approbation of the class of persons to whom we have alluded. But, as is commonly the case, while he was yet comparatively a stranger, they professed the warmest attachment to his person and labours, and zealously contributed to his support. The cause seemed to prosper, the congregation increased, sinners were converted, the church was greatly enlarged, and the neighbouring Christians rejoiced as they looked on and said,

"This is the finger of God."—

The fairest prospects may be soon blighted, and the brightest hopes destroyed. Perhaps a spirit of self-confidence might obtain possession of the pastor's heart, and like Job he might be ready in that confidence, to say, "I shall die in my nest;" and for this, the ravages of error might be permitted to try him. He had often grieved at the spirit too frequently manifested by those with whom he was called to act. It was not uncommon to hear the idea of instruction being given to children in Sabbath Schools ridiculed; he had to grapple with the awful delusion that sinners are not to be blamed for the omission of duties that need the possession of a holy principle for their proper discharge; and when reproving the children of the professedly pious for their improprieties, he would meet with the remark from their parents, that better conduct could not be expected unless God would change their hearts, and that, till then, all instruction and restraint were in vain. But in the exercise of meekness, he endeavoured to instruct those who opposed themselves; and hoped, in due time, to see these dangerous errors supplanted by the diffusion of scriptural truths. The ray of hope seemed to brighten, and confidence was felt that this spirit, so much opposed to that of the Lord Jesus was not spreading; but alas! dense and dark clouds soon overspread the horizon, and the storm which scattered desolation and ruin around soon fell.

The ways of God often appear to us mysterious; but they always tend to the promotion of his glory. When his ministers or his churches begin to imagine themselves of importance, he generally takes an effectual method to shew them he can carry on his designs without them; and that, deprived of his favour, they are useless. The young minister to whom we have referred was, amidst the circumstances we have stated, laid aside by illness. His life was threatened by the chastising providence, his pulpit became vacant, and his congregation in a state of confusion. The individuals to whom reference has been made, embraced the opportunity thus afforded them, of introducing a series of supplies, who preached one part of the truth to the exclusion of the other, made injudicious and unscriptural statements of the doctrines of the gospel, wrought on the feelings, in-

stead of informing the judgment, represented themselves as the only preachers of the gospel for many miles round, and unhappily but too well succeeded in the object they had in view. Persons newly introduced to an acquaintance with the gospel, with minds uninformed, and feelings easily wrought upon, are in great danger of falling into this awful system. There is so much in it to foster the pride of the human heart, to make the most ignorant wise in their own conceit, and to impart false comfort to the man indulging in sin, that it cannot be wondered at if the bait caught and allured many to danger.

The consequences may be easily guessed at. After a season, the young pastor began to recover, and hoped yet to live many years in the discharge of his duties, and there to die in the bosom of his charge; but he soon found that the discovery had been made that he had never preached the gospel: that the most ignorant of his congregation were wiser than himself—and that all the duties enjoined in the gospel were performed for his people by the Lord Jesus Christ. A spirit of the most determined rancour had suddenly taken possession of the hearts of a few of the leading persons of the congregation; the church itself ceased to have power; and, unable to contend with such a faction, the pastor resigned. It was not long before they had another more to their taste, the Sunday School was abandoned, the voice of warning to the sinner is no longer proclaimed from the pulpit; and every hearer, however vile his conduct, is led to infer his interest in the divine favour. The blessing of heaven has been withheld, Christians have wept, while infidels have triumphed.

This is a brief sketch of the effects of this dangerous system of error in one place; and many such sketches might be easily given. Is it not easily seen that a spirit of opposition to the freeness of the gospel—that allows of pride and rancour being indulged, that encourages contempt towards the ministers of Christ, that makes excuses for sin, and discourages efforts for the promotion of the cause of Jesus—cannot be of God? Look at the character of Jesus, at the conduct of the apostles, at the zeal of the martyrs, and say did they shew these feelings, and manifest this spirit? No; they loved holy conduct as well as holy doctrine: the doctrines of sovereign grace fed their zeal, and, feeling their obligations to Jesus, they wished their children to know and to serve him.

The design of our sketches is to instruct. Let us hope that our readers will learn, from this statement of facts, to value the bible, and regard all its contents—to encourage a spirit of humility, and a concern to be found obeying Christ in all things—to avoid a litigious, disputing spirit, and to receive the truths of Revelation in the teachable and simple spirit of little children. Let the members of Christian churches cultivate a devotional, and affectionate disposition; let them watch against every thing that would oppose the government of Jesus, rob any part of the truth of its glory, or disturb the peace of the family of God. So shall the beauty of the Lord be upon us, and God, even our own God shall bless us.

B.

ON THE LOW STATE OF SOCIAL PRAYER MEETINGS IN OUR CHURCHES.

MR. EDITOR.

THE subject of this paper, to which, if you deem it expedient, you will assign a place in your Magazine, has occupied my mind more or less during upwards of twenty years' service in the pastoral office.

The evil is too palpable to be denied. It is visible in the metropolis, and (so far as the writer has had opportunities of judging), in all our cities, towns, and villages. It was not thus from the beginning; for Christians then "continued in the apostles' doctrine, and in breaking of bread and in prayers." To what, then, are we to ascribe the present dereliction from primitive practice, as it is but too obvious that however modern professors manage to maintain an attention to apostolic doctrine, and breaking of bread, they do not continue in prayers? May not the lamentable deficiency, amongst others, be traced up to the following sources?

1. To the low state of Piety in our churches.

That we have much of the Shibboleth of sectarianism amongst us, much of "Stand by, for I am holier than thou," much noise and bustle, is readily granted; but certainly we do not abound in that calm, quiet, unobtrusive, and yet not the less fervent, animated, active spirit of devoted piety, which prevailed amongst the primitive Christians: hence prayer in the closet, the family, and the church has grown lamentably out of repute; and the most frivolous pleas are advanced to cover a criminal neglect of an interesting and effective duty.

2. To the low state of character.

Deterioration of character must inevitably follow the decline of vital godliness; as the former constitutes the life and guard of the latter. In the same proportion as conscious guilt is realized, prayer, being a confidential transaction between the soul and God, ceases to be interesting; and when we can no longer visit our closet with pleasure, we shall behold no attractions in the prayer meeting. Character, in reference to those with whom we are to unite, also has its influence, for the mind recoils at the idea of meeting men in the most solemn engagement, of which the creature is capable, whose general line of conduct, to say no worse, is marked with mean, base, sordid, and illiberal traits which excite disgust. Purity of character in ourselves and our associates, then, will be found a powerful auxiliary to social prayer.

3. To the low state of gifts.

The state of the heart certainly constitutes the main excellence in all spiritual exercises in the sight of God, and the mode of expression is but of secondary importance. At the same time, when a number of persons meeting together for the purpose of presenting their united petitions to the mercy-seat, edification is the grand object proposed, which can only be subserved by the parties who officiate expressing themselves in a manner most pleasing to the ear and affecting to the heart. I would be far from giving countenance to that fastidiousness of taste which affects to despise the pious and warm effusions, however plainly, or even quaintly expressed, of the most illiterate brother; but surely a total inattention to the cultivation of gifts, cannot be justified; nor ought we to be surprised if where a total absence of capabili-

ties to edify prevails, there should be absentees from our assemblies. It is not now our purpose to enquire into the cause of that paucity of gifts, but too visible in many of our churches; there is, however, great reason to suspect they may be traced to a deficiency in frequent, earnest prayer in the closet and family. May the spirit of grace and supplication be poured out from on high; and then a holy and happy change in these instances may be anticipated.

G. C.

Farringdon, May, 1827.

The Importance of Piety in the Christian Ministry.

To the Editor of the Baptist Magazine.

Mr. Editor,

As your publication no doubt comes into the hands of many ministers in the course of its extensive circulation, may I request of you to insert the following extract from a work which I recently met with. It is entitled "A view of Inspiration, comprehending the Nature and Distinctions of the Spiritual Gifts and Offices of the Apostolic Age; by Alexander M'Leod." I hope that some of your reviewers will give a full account of this work, which seems to me to contain much original information on an important subject. Meanwhile, I think you will allow, Mr. Editor, that the following observations are well worthy of the attention of all engaged in the work of the Christian ministry.

"A minister may be eminent for biblical knowledge, distinguished for his pulpit exhibitions, and obtain a desirable celebrity for zeal and usefulness, and yet may not have the love of God in his heart. Can man be found on earth in a state more truly deplorable. Approved and esteemed by the church for important labours in the gospel; but in the sight of God the slave of avarice, of ambition or of lust; a whited sepulchre, a concealed grave; as destitute of spiritual life or moral excellence, as sounding brass or a tinkling cymbal. No minister therefore, unless he awfully trifles with his own salvation, can remain satisfied without growing evidence of his love to Christ; love to good men; generous compassion for the poor; and tender solicitude for the spiritual welfare of all men. He will look well to his goings, lest the love of money, of power, of applause, of distinction, of indulgence, steal into his heart, and utterly harden him to his eternal ruin. If we are not greatly mistaken, teachers are in peculiar danger of overlooking the necessity of love in their disposition and whole character; and the more so that professing Christians are not very scrupulous in this particular. If the forms of religion are conducted to their satisfaction, they can the more easily overlook the want of love and true holiness in their spiritual guides."

Aliquis.

Queries.

1. Ought *singing* in public worship to be confined to *praise*, or may it also include *prayer, complaint*, &c.?

2. What is the Scripture doctrine of *blasphemy?*

REVIEW.

Theology; or an Attempt towards a consistent View of the whole Counsel of God. With a Preliminary Essay on the Practicability and Importance of this Attainment. By JOHN HOWARD HINTON, A. M. London. Wightman and Cramp. 12mo. bds. Price 4s.

"THEOLOGY," observes an eminent writer, "is the science of the will of God, concerning the duties and the destinies of man." And we may safely affirm, that no science can be proposed to our contemplation so sublime in its discoveries, so practical in its principles, and stretching forth into consequences so momentous and immeasurable. All our knowledge of God must be derived from himself alone; hence the importance of cultivating an intimate acquaintance with those lively oracles in which he has condescended to instruct us in things pertaining to himself, and to disclose his thoughts and designs of mercy, in reference to us. The Bible must be our daily study. It is not enough that we become familiar with its verbal forms of expression, we must seek to ascertain their true import; we must "dig for knowledge as for hid treasure," combining in all our theological researches the ardour of a philosopher with the simplicity of a child; assiduously exploring its contents, and unhesitatingly deferring to its authority.

"To have correct views of divine things (our author justly observes) is a matter of great importance. If it be of the highest moment that the Bible, which is to guide us, should be consistent, it cannot be less so that our views of it should be consistent too; for these, in fact, constitute our Bible, and by these alone can our character be acted upon. The harmony of revelation is useless to us, if we do not derive from it harmonious ideas."

No system of faith can be esteemed perfect which does not comprehend every portion of the inspired testimony. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, throughly furnished unto all good works." To look shy on particular passages of sacred writ, or to try to evade their simple and obvious meaning, by twisting the words into an unnatural construction, implies a view of divine things proportionably defective; a mode of conduct by which we not only undermine the foundations of our faith, by impugning the authority on which we rest it, but diminish its beauty, by destroying its proportions. As our author observes—

"We are not entitled to rest until we attain such views as will enable us to allow a just meaning and unfettered operation to every portion of the inspired testimony.

"In proceeding to examine the contents of the inspired volume, we cannot but remark, at the outset, the manner in which its truths are made known. It has about it nothing systematic. Facts, doctrines, and precepts, all of the utmost importance, are exhibited in narratives and parables; personal, domestic, or national history; devotional odes; epic and other poems; familiar letters; and sublime predictions."

To frame, out of these scattered materials, one entire and harmonious system, comprehending the whole of divine truth, and divine truth only; giving to each part its due proportion, its relative bearing, its comparative value, is unquestionably no easy task. And if we are not disposed to think that our author has overrated the importance of his object, we are not equally certain that he has not underrated the difficulty of attaining it. He acknowledges that "the divines who have attempted to grapple with the difficulty, and to acquire systematic views, have for the most part perceptibly failed."

And when it is considered that these divines have brought to bear upon the points at issue, penetration as acute, and understandings as capacious, biblical knowledge as extensive and pro-

found, motives as pure, and piety as unquestionable, as we can expect to see consecrated to theological enquiry;—if their acknowledged failure ought not to paralyse our exertions in the same noble enterprise, it may well induce a salutary suspicion of our most plausible speculations. If truth be a system, every system is not truth. The distinctions and definitions introduced into theological science, in order to characterise its various doctrines, and define their relative boundaries, like the artificial lines and circles of philosophical diagrams, may deceive the understanding they are intended to assist. Systems of divinity, though professedly founded upon Scripture, often bear a less perfect resemblance to their prototype than the representatives of nature bear to their originals. The mind of man is ever prone to extremes. In our attempt to clear a doctrine of an apparent difficulty, we may despoil it of its real power, or carry out some of the most hallowed and ennobling principles of the Gospel into errors, dangerous to ourselves, and derogatory from the divine glory. Difficulties beset us on every hand. And assuredly it is a much easier thing to lose ourselves amidst refined distinctions and metaphysical subtleties, than it is to find the truth, and trace the attenuated thread through all its complications and windings. We are not intending, by these remarks, to question the advantages of a systematic view of divine things, any more than of natural history, or any other human science; but we are persuaded that a passion for system has been the source of incalculable errors in the theological, as well as in the philosophic world. In order to be innocent it must be pursued with the utmost sobriety, and guarded with the most sedulous caution. Every doctrine must be brought to the touchstone of divine revelation, and the boldest efforts of the intellect subdued by a tone of evangelical piety. The individual whose system of theology has acquired an honourable pre-eminence in this country and others, was the first to feel and acknowledge the difficulty of the undertaking. Dr. Dwight's theological system is not more distinguished for the general correctness of its sentiments, than for the amiable modesty with which they are stated. There is a passage so much in unison with our views and feelings on this subject, that we cannot forego the pleasure of transcribing it, as a model to all who are engaged in the same arduous and hazardous employment:

"An attempt has been made, in the progress of these discourses, to exhibit the most important of these things in a regular scheme to the view of this audience. It has been my design to exhibit them as they are actually contained in the Scriptures, and to let the sacred volume speak its own language. This design I have watchfully pursued, and I hope faithfully. There was a period in my life, at which I regarded human systems with more reverence than I can now justify, and much more than I am willing should be rendered to my own. Let God be *true*, but *every man*, who wilfully contradicts his declarations, *a liar*."

But it is time that we cease from these introductory observations, to turn our attention to the work before us.

Mr. Hinton has arranged his subject under three general divisions, viz. the character—the works—and the ways of God. Each division is appropriated to a separate book, the last occupying nearly three-fourths of the volume.

In Book I. is included a consideration "of the personal character of God;" branching out into his "natural and moral attributes:" "his official character," subdivided into "his natural dominion, his moral government, and the work of redemption:" and "his active character;" under which title we have our author's views of the much disputed doctrine of predestination.

In Book II. "Of the works of God," the author contemplates the supreme heavens, the starry heavens, the earth, and man; chiefly in reference to his moral powers, the liberty of his actions, and the grounds of his responsibility.

In Book III. consisting of eleven chapters, the following topics are introduced: the ways of God towards angels; towards man; the character and circumstances of the latter, his ori-

ginal state; his fall, and its influence on his posterity; the dispensation of mercy designed for his recovery; its adaptation, its universality, its particularity, its consummation, its administration, its execution; the general aspect of the character of God in his ways towards man; with remarks on the Calvinistic and Arminian controversy. These topics, with their various theological bearings, are successively presented to our notice, and conduct us to the close of our author's speculations.

On passing the eye over this arrangement, it will be perceived that the writer has not followed the natural order and consecutive course of our ideas, but has adopted one more artificial and constrained. By this mode of dividing his subjects, we are called upon to contemplate the Divine Being as seated at the head of his natural dominion, prior to the formation of any of his works; and as occupying the throne of the moral universe, antecedently to the existence of a single moral agent. Mr. H.'s object, as stated by himself, was "to obtain a sort of bird's-eye view of the expanse of divine truth, a view combining the invaluable properties of comprehensiveness and unity." In this object, however, we think he has but partially succeeded. He has broken his subject into a needless multiplication of particulars, too numerous to afford to each separate justice, consistently with the brevity of his plan; and at the same time comprehending less than their title promises. In Book II. "of the works of God," we have the supreme heavens — the starry heavens — the earth — and man. But when we pass to Book III. its first article is "of the ways of God towards *angels*;" whom, therefore, we might have expected to find *distinctly enumerated* amongst the *works* of God. The unity of the author's plan, we think, required this; and certainly angels are more entitled to a *special* consideration in a theological treatise, than either the starry heavens or the earth; though, looking simply at the design of our author's "attempt," &c. in connection with its brevity, we see not the necessity for the *distinct* consideration of either.

He also adds, "the rebellious angels were cast out from heaven to *some place*, but whither cannot be told." Admitting the existence of *such a place*, whether we can tell *where* it is situated or not, it must be a part of the divine works, as much so as "the supreme heavens," their original abode, which the author includes amongst the works of God, but of whose site in the universe of space we apprehend he knows as little.

The whole of the creative operations of the divine hand, may be comprised in three particulars; material and spiritual substances, and man, who is a mysterious compound of both.

These simple divisions comprehend the entire outline; the filling up must of course depend upon the writer's object, which, if distinguished for compression, as in the present instance, will necessarily confine his observations chiefly to the latter. We merely suggest these remarks, leaving it with the author to avail himself of them, or not, in the event of a second edition of his work. But we are decidedly of opinion, that in its present form, it encompasses more ground than is advantageously occupied, and requires either to be reduced in its topics, or extended in its size.

There is much in Mr. H.'s work that we approve; some things that we admire, intermingled, however, with statements of a more doubtful character, and which the author does not attempt to support, by an appeal to scriptural authority. In perusing his work we are persuaded our readers will here and there meet with passages of this description, which they will pause at, ponder over, and doubt upon: hesitating perhaps, to accompany their adventurous guide into the dark profound of the divine administrations; regions which it is unsafe to explore without the torch of revelation in our hand.

(To be continued.)

The History of the Progress and Suppression of the Reformation in Italy, in the Sixteenth Century. By THOMAS M'CRIE, D. D. 8vo. bds. pp. 434. Price 10s. 6d. Edinburgh. Blackwood.

OUR histories of the Reformation are chiefly confined to Germany, France, and Switzerland; and little is known, comparatively, of the struggles of Protestantism in Italy and Spain. The present state of those countries, in a religious point of view, is so deplorable, that it seems scarcely to be credited that the light of divine truth once shone brightly, though, alas! for a very short period, on the other side of the Alps and the Pyrenees. Yet it is matter of history, that there some of the most pious and useful of the Reformers pursued their self-denying labours, and dared to advocate the claims of primitive Christianity. Nor were their efforts in vain: a powerful impression was produced on the minds of the Roman Catholic community, and Popery shook to its very foundations, even in its own peculiar domains. Dr. M'Crie observes,

"The preceding narrative sufficiently shows that the reformed opinions, if they did not take deep root, were at least widely spread in Italy. The number of those who, from one motive or another, desired a reformation, and who would have been ready to fall in with any attempt to introduce it which promised to be successful, was so great, that, if any prince of considerable power had placed himself at their head, or if the court of Rome had been guilty of any such aggression on the political rights of its neighbours as it committed at a future period, Italy might have followed the example of Germany, and protestant cities and states have risen on the south as well as the north of the Alps. The prospect of this filled the minds of the friends of the papacy with apprehension and alarm. In a letter to the nephew of pope Paul III., Sadolet complains that the ears of his holiness were so preoccupied with the false representations of flatterers, as not to perceive that there was "an almost universal defection of the minds of men from the church, and an inclination to execrate ecclesiastical authority." And cardinal Caraffa signified to the same pope, "that the whole of Italy was infected with the Lutheran heresy, which had been embraced not only by statesmen but also by many ecclesiastics."

The volume now on our table is the result of immense labour and research. In collecting the facts and statements which it contains, Dr. M'Crie has consulted a large number of works which are very little known in this country, and from their pages has compiled a series of ecclesiastical sketches, of a highly interesting and instructive nature, and full of new information.

Instead of an analysis, we shall present our readers with one or two extracts.

"In spite of the terror of pontifical bulls, and the activity of those who watched over their execution, the writings of Luther and Melanchthon, Zuingle and Bucer, continued to be circulated, and read with great avidity and delight, in all parts of Italy. Some of them were translated into the Italian language, and, to elude the vigilance of the inquisitors, were published under disguised or fictitious names, by which means they made their way into Rome, and even into the palace of the Vatican; so that bishops and cardinals sometimes unwittingly read and praised works, which, on discovering their real authors, they were obliged to pronounce dangerous and heretical. The elder Scaliger relates an incident of this kind, which happened when he was at Rome. "Cardinal Seraphin, (says he) who was at that time counsellor of the papal Rota, came to me one day, and said, 'We have had a most laughable business before us to-day. The Common Places of Philip Melanchthon were printed at Venice with this title, *par Messer Ippofilo da Terra Negra.* These Common Places being sent to Rome, were freely bought for the space of a whole year, and read with great applause; so that the copies being exhausted, an order was sent to Venice for a fresh supply. But in the mean time a Franciscan friar, who possessed a copy of the original edition, discovered the trick, and denounced the book as a Lutheran production from the pen of Melanchthon. It was proposed to punish the poor printer, who probably could not read one word of the book, but at last it was agreed to burn the copies, and suppress the whole affair.'" A similar anecdote is told of Luther's preface to the epistle to the Romans, and his treatise on justification, which were eagerly read for some time as the productions of cardinal Fregoso. The works of Zuingle were circulated under the name of Coricius Cogelius; and several editions of Martin Bucer's commentary on the Psalms were sold in Italy and France as the work of Aretius Felinus. In this last instance, the stratagem was used with the consent of the

author. "I am employed (says Bucer, in a letter to Zuingle) in an exposition of the Psalms, which, at the urgent request of our brethren in France and Lower Germany, I propose to publish under a foreign name, that the work may be bought by their booksellers. For it is a capital crime to import into these countries books which bear our names. I therefore pretend that I am a Frenchman, and, if I do not change my mind, will send forth the book as the production of *Aretius Felinus*, which, indeed, is my name and surname, the former in Greek, and the latter in Latin."

From the biographical notices we select the following:—

"Bernardino Ochini, or, as he is sometimes called, Ocello, was born in the year 1487, at Sienna, a city of Tuscany, of obscure parents. Feeling from his earliest years a deep sense of religion, he devoted himself, according to the notions of that age, to a monastic life, and joined the Franciscan Observants, as the strictest of all the orders of the regular clergy. For the same reason, he left them, and in 1534 became a member of the Capuchin brotherhood, which had been recently established according to the most rigid rules of holy living, or rather voluntary humility and mortification. During his monastic retirement, he acknowledges that he escaped those vices with which his life might have been tainted if he had mixed with the world; and from the studies of the cloister, barren and unprofitable as they were, he reaped a portion of knowledge which was afterwards of some use to him; but he failed completely in gaining, what was the great thing which induced him to choose that unnatural and irksome mode of life—peace of mind and assurance of salvation. But let us hear his own account of his feelings, and of the manner in which a change was first wrought on his sentiments concerning religion. 'When I was a young man, I was under the dominion of the common error by which the minds of all who live under the yoke of the the wicked Antichrist are enthralled; so that I believed that we were to be saved by our own works, fastings, prayers, abstinence, watchings, and other things of the same kind, by which we were to make satisfaction for our sins, and purchase heaven, through the concurring grace of God. Wherefore, being anxious to be saved, I deliberated with myself what manner of life I should follow, and believing that those modes of religion were holy which were approved by the Roman church, which I regarded as infallible, and judging that the life of the friars of St. Francis, called *de observantia*, was above all others severe, austere and rigid, and, on that account, more perfect, and conformable to the life of Christ, I entered their society. Although I did not find what I had expected, yet no better way presenting itself to my blinded judgment, I continued among them, until the Capuchin friars made their appearance, when, being struck with the still greater austerity of their mode of living, I assumed their habit, in spite of the resistance made by my sensuality and carnal prudence. Being now persuaded that I had found what I was seeking, I said to Christ, 'Lord, if I am not saved now, I know nothing more that I can do.' In the course of my meditations, I was often perplexed, and felt at a loss to reconcile the views on which I acted with what the scriptures said about salvation being the gift of God through the redemption wrought by Christ; but the authority of the church silenced these scruples, and in proportion as concern for my soul became more intense, I applied myself with greater diligence and ardour to those bodily exercises and mortifications which were prescribed by the doctrine of the church, and by the rules of the order into which I had entered. Still, however, I remained a stranger to true peace of mind, which at last I found, by searching the scriptures, and such helps for understanding them as I had access to. I now came to be satisfied of the three following truths: *first*, that Christ, by his obedience and death has made a plenary satisfaction, and merited heaven, for the elect, which is the only righteousness and ground of salvation; *secondly*, that religious vows of human invention are not only useless, but hurtful and wicked; and, *thirdly*, that the Roman church, though calculated to fascinate the senses by its external pomp and splendour, is unscriptural and abominable in the sight of God.'"

The suppression of the Reformation in Italy, by means of the infernal Inquisition, furnishes a dreadful tale of woe. Who can refrain from exclaiming, "How long, O Lord? How long shall the wicked triumph?"

It is scarcely necessary to say that this volume has our most cordial approbation. We have read it with melancholy interest. Our readers will rejoice to hear that Dr. M'Crie is preparing for publication a similar work, on the history of the Reformation in Spain.

The System; a Tale of the West Indies. By CHARLOTTE ELIZABETH. Author of Consistency, Perseverance, Osric, Allan M'Leod, &c.

THE author of this volume has already appeared before the public with honour, and will suffer nothing in reputation from the publication of "The System." We are among those who think, that of late mankind have been greatly injured by fictions. We admire and hate those northern novels which paint to us demons beautiful, and make upright men resemble fallen spirits; and we are reminded by them of what we once heard uttered by a plain man—"I would rather," said he, "hear a rough truth, than a pleasant lie." The work before us is, however, in no degree like the false productions we have mentioned, except that it is nearly as fascinating. "The System" contains a considerable portion of facts, and its imaginations are not at war with veritable narrative. We have never read a work that was more likely to inspire benevolent sentiments toward mankind; that was better fitted to excite pity toward the slaves, and the mass of the people of colour in the West Indies; and that more impressively exhibited the oppressions, the impurities, and the torments that the slave trade and slavery have produced.

Sermons. By EDWARD ANDREWS, LL. D. Part II.

THESE discourses contain objectionable statements, and the style in which they are composed is far from good. Of the former we give a few instances in this place. We have often noticed with deep sorrow, that consolation is administered so flippantly by some preachers, that the unconverted and unholy can enjoy comfort under their ministry, which is on that account popular. A specimen of this we find in the 201st page of the volume before us:—

"The Evangelist does not say, 'then cometh he;' but, 'then cometh Jesus.' You know the reason. 'His name is as ointment poured forth:' his very name drops like balsam upon the wounded conscience, and sinks down to the heart. Is it sweet to your soul? Then you are lovely to his. Is he captivating to your spirit? Then he beholds you as all beauteous, arrayed in his own comeliness."

Now we ask, what is there in this passage that discriminates holy character and evangelical experience? We ask if it be not truly pernicious thus loosely to assure of an interest in the true salvation? Should the concerns of immortal souls be treated as matters in which caution is unnecessary, and error not injurious?

It is also very common for that class of preachers to which our author belongs, to ascribe to Satan the wickedness in which their followers indulge; and thus they are effectually preserved from godly sorrow for their offences. Exhorting to prayer in this way, the preacher says, "Resist Satan, who will attempt to mar thy comfort when drawing near to a throne of grace. Then will the tempter attack thee with languor in prayer." Would it not have been much nearer the truth, to have attributed this want of devotion to the unholiness of the heart, and have exhorted its subject to repentance and prayer for pardon and sanctity?

These Sermons much too often assure of possessing privileges without describing character, and speak of sin without blaming the sinner. Examples abound; but we have not space for them. The style of these discourses is also very faulty. There are many passages written in a slang between prose and flashy poetry, of which the following is an example. When intending to describe the agony of Jesus, he says—

"Now flew the darts of Satan thick at the Captain of our salvation; bucklers, and helms, and javelins, were opposed to Jesus in mystic and invisible war; the red flame of horror played around him, and at the moment he felt all the malice of the world, as it should fall personally and severally upon his church to the end of time, all the force of sin in the form of its most baleful but insinuating temptations, all the violence of Satan and his legions; for probably the infernal pit could scarcely furnish even a subordinate fiend who did not at that time hurl insult upon him."

Can any man be in earnest, as a minister of the Gospel, who preaches

thus? Is it possible to be rightly affected with the subject of the Redeemer's agony, and treat on it in this manner?

And when we lose sight of particular passages, and speak of the Sermons generally, we are obliged to describe them as destitute of connection of parts, progress of thought, and distinctness of meaning. And, so far as their influence is felt, the sinner will be left without remorse, and true dependence on the work of Jesus Christ; and the saint without stimulus to holiness of heart and righteousness of conduct.

Elements of Biblical Criticism and Interpretation. Translated from the Latin of Ernesti, Keil, Beck, and Morus; and accompanied with notes; by Moses Stuart, associate Professor of Sacred Literature in the Theological Seminary at Andover, North America. Republished, with additional observations, by E. Henderson, *Theological and Resident Tutor of the Mission College, Hoxton, &c. &c.* 12mo. pp. 152. London: Holdsworth. Price 4s.

This small volume furnishes much useful advice on the subject of which it treats. It contains general rules of criticism—remarks on the moral and literary qualifications of an interpreter of Scripture—rules of interpretration, general and special—observations on translating the Scriptures, &c. &c. Apposite illustrations are given, and reference is made to authors whose works may be advantageously consulted. Dr. Henderson remarks in his preface,

"The present editor has been induced by two reasons to republish the work in this country. First, because of the difficulty and expense connected with the obtaining of copies from America; and secondly, because he is deeply convinced that the subjects of Biblical Criticism and Interpretation have not engaged that degree of close and attentive study to which, from their importance, they are entitled. There still exists, to a very considerable extent, a disposition to acquiesce in certain received modes of interpretation, which have been handed down from age to age, without question or examination; and the instances are far from being uncommon, in which fanciful and ridiculous attempts are made to make the word of God more spiritual and edifying than it was ever intended to be by the Holy Spirit. Passages are very frequently adduced in proof of doctrines, which, when carefully examined, are found to refer to subjects totally different: the consequence of which is, that the preacher or expositor becomes the object of pity and contempt; and the doctrines which, in such an injudicious manner, he has attempted to defend are regarded as suspicious, or rejected as untenable, because unsupported by the scriptures alleged in their favour. There is also gone abroad a spirit, which treating with disdain the ordinary rules of the exegetical art, and indulging in favourite notions, hastily adopted, and audaciously stamped with the impress of divine authority, tends to unsettle the minds of the simple, and lead them to place their faith in authoritative and dogmatical assertions, instead of confiding in the unerring record of God, soberly and consistently explained, according to approved principles of sacred philology. Though not professedly lifted up as a standard against such a spirit, this work of Ernesti's, greatly enhanced in value by the translator's notes, must, to the extent of its operation, check its progress, and lessen its maddening and pernicious influence.

Ministers and Biblical Students in general may derive valuable aid from this cheap and unpretending work.

Three Discourses: the Jews God's Witnesses; the Pharisee and the Publican; the Green Tree and the Dry. By J. A. Haldane.

These sermons abound with references to the sacred volume, give continual explanations of Scripture, and are truly evangelical. They contain no passages of brilliant eloquence, and many readers would deem them rather heavy; but by all who reflect on their sinfulness, and honestly desire salvation, there are not a few statements in this volume that would be powerfully felt.

OBITUARY.

GEORGE WILLIAM STRONG.

Extracted from the Gentleman's Magazine.

Died, at Woodbridge, Suffolk, aged 7, George-William, youngest son of the Rev. W. and Susanna Strong, of Storground, Hunts. It is seldom that even parental affection can find an apology for obtruding upon the uninterested reader its reminiscences of so short a career; but there was a peculiarity in the character and conduct of this child, which seems to render it a duty that the influence of such an example should not be confined within the narrow circle of his own family, or the span of his earthly sojourn. With an uncommon strength of intellect, and unusual manliness of disposition, he combined an acute perception of moral rectitude, and a scrupulous attention to all the proprieties and delicacies of more advanced age. His character was entirely of a religious cast, but unshadowed by the slightest tincture of melancholy. Prayer was his pleasure, scarcely less than praise. After having copied a part of "Patrick's Devotions," he had at length begged to have the book, and the good use which he made of it cannot be better exemplified than in the two following instances. On the morning of the last anniversary of his birth, no sooner had his father quitted the room, than he hastened from play, in which he was briskly engaged, and entreated his mother to join him in offering up the prayer recommended for such an occasion. He had also selected for private devotion the "prayer for a student," contained in the same book; this he used daily, until his studies were in some degree interrupted by a visit into Suffolk. Thither the volume was carried, at his particular desire. Of hymns he had spontaneously committed to memory a considerable variety; before he was four years old, uninvited and unencouraged, he had learned the greater part of one (contained in the Magdalen collection) commencing with "Hark! my gay friend, that solemn toll." The tone of his mind not being then so well known, so soon as his continual recurrence to it was observed, the book was removed; but the verses acquired remained indelibly engraved, and the sound of a passing bell never failed to draw forth an emphatic repetition of the first line. From his earliest infancy the Bible had been to him what the story-book is to children in general, the most unfailing source of amusement; he had long been pursuing a voluntary plan of reading it regularly through. This natural bent had been indulged by permitting him to commence his acquaintance with the ancient languages. With the Hebrew his progress had been such as no talents, however great, could have secured, unless the heart had been deeply engaged in the pursuit. A note written to his father, nearly a twelvemonth since, in that language, had earned him a Hebrew Bible; and this possession was in his estimation invaluable. He had for some time before his decease, been importunate to acquire a knowledge likewise of Greek, from an ardent anxiety to read the New Testament also in the original; and his advancement in that of Hebrew justifying a division of his attention, had obtained a speedy promise of gratification. Insatiable as his thirst for learning was, the Latin, not being a primitive language of the sacred Scriptures, stood much lower in his esteem; but a work connected with his biblical researches having been chosen, he had begun the attainment of it with apparent satisfaction. He had acquired an useful habit of noting down, or requesting others to note for him, in what he termed his "journals," any piece of instructive information which his reading presented, and had commenced an onomasticon of the Bible.

Such is a brief notice of his literary hours: of those of exercise, the far greater number were devoted to the garden; in the spots allotted to himself not a weed was to be seen, and he entered with all the emulation of a practitioner into a friendly competition with the gardener, for the production of the first flower and the earliest vegetable.

His ardent love to God was necessarily accompanied with a corresponding love to man. At a fair which occurred in October last, of a number of shillings with which he had been presented, he expended only one sixpence for himself, in the purchase of a watch-key, which he really wanted; and returned laden, not with toys and trifles, but with a suit of clothes, for the son of a labourer in the village. To a sister, one year younger than himself, he was a friend, a guide, and a guardian; bearing all her little fancies with imperturbable good humour, but on the slightest indication of misconduct, reproving her with a tone of gentle authority, which was never resisted. One beautiful instance of his mode of control should not be omitted. When he had not long completed his third year, she was stooping in the wantonness of infancy to pluck a primrose: he rushed forwards and checked her, saying that the flower was not hers, but papa's; she cried in consequence, and he proceeded in his reasoning—"though papa cannot see you, God can;" and enforced this observation with a quotation from Watts—

"There's not a place where we can flee,
But he is present there."

"Besides," he added, "you should not pull flowers:"

"There's not a plant or flower below,
But makes his glories known."

GLEANINGS.

ANECDOTES OF THE REFORMATION IN ITALY IN THE SIXTEENTH CENTURY.

The following extracts are taken from Dr. M'Crie's "History of the Progress and Suppression of the Reformation in Italy in the Sixteenth Century."

"The poets of the middle ages, known by the name of Troubadours, had joined with the Vaudois in condemning the reigning vices of the priests; and several of the superstitious notions and practices by which the clergy increased their power and wealth were assailed in those lively satires, which were written in the ancient language of Provence, but read by the inhabitants of Italy and Spain. It is a curious circumstance, and may be considered as reflecting honour on a sect which has been so unmercifully traduced by its adversaries, that the *Noble Leyçon*, and other religious poems of the Vaudois, which are among the earliest and rarest monuments of Provençal poetry, contain few of those satirical reflections on the clergy, which abound in the writings of their contemporaries who remained in the Romish church. "Indulgences, (says one of the latter,) pardons, God and the devil—all, the priests make use of. To some they allot paradise by their pardons: others they send to hell by their excommunications. There are no crimes for which pardon cannot be obtained from the monks: for money they grant to renegades and usurers that sepulture which they deny to the poor who have nothing to pay. To live at ease, to buy good fish, fine wheat-bread, and exquisite wines, is their great object during the whole year. God grant me to be a monk, if salvation is to be purchased at this price!" "If God (says another troubadour,) save those whose sole merit lies in loving good cheer, and paying their court to women—if the black monks, the white monks, the templars, the hospitallers, gain heaven, then St. Peter and St. Andrew were great fools to submit to such torments for the sake of a paradise which costs others so little."

"A scene which was exhibited during the siege of the castle of Rome, will convey an idea of the indignity shown to all which had been held sacred in the Roman see. A party of German soldiers, mounted on horses and mules, assembled one day in the streets of Rome. One of them, named Grunwald, distinguished by his majestic countenance and stature, being attired like the pope, and wearing a triple crown,

was placed on a horse richly caparisoned. Others were arrayed like cardinals, some wearing mitres, and others clothed in scarlet or white, according to the rank of those whom they personated. In this form they marched, amidst the sounding of drums and fifes, and accompanied with a vast concourse of people, with all the pomp and ceremony usually observed in a pontifical procession. When they passed a house in which any of the cardinals was confined, Grunwald blessed the people by stretching out his fingers in the manner practised by the pope on such occasions. After some time he was taken from his horse, and borne on the shoulders of one of his companions on a pad or seat prepared for the purpose. Having reached the castle of St. Angelo, a large cup was put into his hands, from which he drank to the health and safe custody of Clement, in which he was pledged by his attendants. He then administered to his cardinals an oath, in which he joined; engaging, that they would yield obedience and faithful allegiance to the emperor, as their lawful and only prince, that they would not disturb the peace of the empire by intrigues, but, as became them, and according to the precepts of scripture and the example of Christ and his apostles, would be subject to the civil powers. After a speech in which he rehearsed the civil, parricidal, and sacrilegious wars excited by the popes, and acknowledged that Providence had raised up the emperor Charles to revenge these crimes, and bridle the rage of wicked priests, the pretended pontiff solemnly promised to transfer by testament all his authority and power to Martin Luther, that he might remove all the corruptions which had infected the apostolical see, and completely refit the ship of St. Peter, that it might no longer be the sport of the winds and waves, through the unskilfulness and negligence of its governors, who, intrusted with the helm, had spent their days and nights in drinking and debauchery. Then raising his voice, he said, "All who agree to these things and are willing to see them carried into execution, let them signify this by lifting up their hands;" upon which the whole band of soldiers, raising their hands, exclaimed, "Long live Pope Luther! Long live Pope Luther!' All this was performed under the eye of Clement VII."

"An Observantine monk, preaching one day at Imola, told the people, that it behoved them to purchase heaven by the merit of their good works. A boy, who was present, exclaimed, 'That's blasphemy! for the Bible tells us that Christ purchased heaven by his sufferings and death, and bestows it on us freely by his mercy.' A dispute of considerable length ensued between the youth and the preacher. Provoked at the pertinent replies of his juvenile opponent, and at the favourable reception which the audience gave them, 'Get you gone, you young rascal! (exclaimed the monk) you are but just come from the cradle, and will you take it upon you to judge of sacred things, which the most learned cannot explain?'—'Did you never read these words, 'Out of the mouths of babes and sucklings God perfects praise?'' rejoined the youth; upon which the preacher quitted the pulpit in wrathful confusion, breathing out threatenings against the poor boy, who was instantly thrown into prison, 'where he still lies,' says the writer of the letter, which was dated on the 31st of December 1544."

"In spite of the keen search made for them, many protestants still remained in the city of Venice. In the year 1560, they sent for a minister to form them into a church, and had the Lord's supper administered to them in a private house. But soon after this, information having been given of their meetings by one of those spies whom the court of Rome kept in its pay, all who failed in making their escape were committed to prison. Numbers fled to the province of Istria; and after concealing themselves there for some time, a party of them, amounting to twenty-three, purchased a vessel to carry them to a foreign country. When they were about to set sail, an avaricious foreigner, who had obtained a knowledge of their design, preferred a claim before the magistrates of the place against three of them for a debt which he alleged they owed him, and failing in his object of extorting the money, accused them as heretics who fled from justice; in consequence of which they were arrested, conveyed to Venice, and lodged in the same prisons with their brethren. Hitherto the senate had not visited the protestants with capital punishment; though it would appear that, before this period, the inquisitors had, in some instances, prevailed on the local magistrates of the remoter provinces to gratify them to that extent. But now the senate yielded to those counsels which they had so long resisted; and acts of cruelty commenced which continued for years to disgrace the criminal jurisdiction of the republic. Drowning was the mode of death to which they doomed the protestants, either because it was less cruel and odious than committing them to the flames, or because it accorded with the customs of Venice. But if the *autos da fé* of the queen of the Adriatic were less barbarous than those of Spain, the solitude and silence with which they

were accompanied was calculated to excite the deepest horror. At the dead hour of midnight, the prisoner was taken from his cell, and put into a gondola or Venetian boat, attended only, beside the sailors, by a single priest, to act as confessor. He was rowed out into the sea beyond the Two Castles, where another boat was in waiting. A plank was then laid across the two gondolas, upon which the prisoner, having his body chained, and a heavy stone affixed to his feet, was placed; and, on a signal given, the gondolas retiring from one another, he was precipitated into the deep."

"The following description of the state of matters in the year 1568 is from the pen of one who was residing at that time on the borders of Italy. "At Rome some are every day burnt, hanged, or beheaded; all the prisons and places of confinement are filled; and they are obliged to build new ones. That large city cannot furnish gaols for the numbers of pious persons who are continually apprehended."

"The conversion of John Frick, parish priest of Mayenfeld, was brought about in a singular manner. Being a zealous catholic and of great note among his brethren, he had warmly resisted the new opinions when they first made their appearance. Filled with chagrin and alarm at the progress which he saw them making in his immediate neighbourhood, he repaired to Rome to implore the assistance of his holiness, and to consult on the best method of preventing his native country from being overrun with heresy. But he was so struck with the irreligion which he observed in the court of Rome, and the ignorance and vice prevailing in Italy, that, returning home, he joined the party which he had opposed, and became the reformer of Mayenfeld. In his old age he used to say to his friends pleasantly, that he learned the gospel at Rome."

INTELLIGENCE.

DOMESTIC.

BAPTIST HOME MISSIONARY SOCIETY.

THE Annual Meeting of this Society was held at the City of London Tavern, June 19 John Foster, Esq. of Biggleswade, in the Chair. Our limits will only admit of the insertion of a short extract from the conclusion of the Report.

"Thus have your Committee endeavoured to trace out the field which your agents have been cultivating during the last year. There are others who have received assistance from your hands, of whose successful exertions we cannot now speak particularly.

"In compliance with the suggestions and desires of many of their constituents, your Committee, instead of multiplying the number of Missionaries, have been more anxious to be select in their choice, and to afford them adequate support. Could they hope that a friendly hint would be received with candour by the churches with which they are connected, the Committee would, in the language of entreaty, beseech them to beware how they encourage persons of slender abilities to devote themselves entirely to the work of the ministry, from an idea that piety and zeal are the only requisites in the character of a Home Missionary. On the contrary, it is often found in retired villages, and amongst our peasantry, in proportion to their general information, and attachment to religious forms, is their ignorance of the Gospel, and their enmity against its author. If the messengers who are sent to preach the Gospel to such persons be not possessed of prudence and talent above mediocrity, they will injure the cause they were employed to promote; hence, of all other ministers of religion, the Home Missionary should be one whose character and attainments should raise him alike above suspicion and contempt.

"With regard to the finances of the Society, your Committee have great pleasure in stating that the income has exceeded that of the previous year; but as that excess does not arise from any permanent resource, they trust their regular contributors will not consider this a signal to abate their zeal or liberality.

"To the generous proposition and example of 'A warm Friend to Home Missions,' the Society is indebted for 100 guineas! It will be recollected by some, that this worthy friend, at our last Annual Meeting, was so affected by hearing of our embarrassment at that time, that he proposed raising the above sum by donations of twenty guineas each; and it was hoped that the amount would have been raised before we left the room. It was not, however, till after several months had elapsed, that a sufficient number was obtained to lay claim to this liberal contribution.

"Urgent applications having been made to those well-known and long-tried friends of all our Missionary Societies, in times of difficulty, Thomas Key, Esq. of Fulford, near York, and John Broadley Wilson, Esq. of Clapham; with their usual generosity, they each presented an extra donation of 50*l.*

"During the last year, also, Mrs. Lamport, an aged female residing near Battlebridge, St. Pancras, London, having attended the Annual Meeting of an Auxiliary Missionary Society, in connexion with one of your Secretaries in that neighbourhood, felt such an interest in the Home Department of the Missionary field, that she left by will to this Society, the sum of 200*l.*

"Your Committee, regarding the hand of a Divine Providence in these seasonable supplies instead of retaining them against any future exigency, conceived they would best fulfil the gracious design of Him who sent them, by immediately applying them to the promotion of his cause.

"Before this Report is concluded, your Committee deem it proper to inform those gentlemen who may be elected to succeed them in office, that they are pledged to twenty-five Missionaries a sum not far short of 1000*l.*, whilst the amount of subscriptions to the Society does not exceed 500*l.*: that for the moiety here deficient, the expenses of journies in collecting for the Society, and the usual aid afforded to about forty village preachers, this Institution depends entirely upon donations and collections, of which it is earnestly hoped the contributions of this evening will present an encouraging example for the ensuing year."

R. H. Marten, Esq. T. Thompson, Esq. J. Buckland, and the Rev. Messrs. Ivimey, Kinghorn, Nicholson, O. Clarke, E. Clarke, Tyso, C. Birt, and J. Hinton, severally addressed the Meeting.

Dr. Cox, in acknowledging the vote of thanks to the Secretaries, said, "that he felt happy that his official situation precluded him from going into any lengthened statement on that occasion; and would, therefore, neither advocate the Society, as that had already been done by those who had preceded him, nor proclaim its success, that having been universally acknowledged. He was convinced that they were now in that state of holy excitement which was favourable to a kindly and benevolent spirit. He could not help, however, relating an anecdote which had only lately come to his knowledge. A few years ago, in a humble village, a female of guilty notoriety having read a religious tract, was induced to turn from her evil ways, and, through the instruction of one of their Missionaries, to acknowledge her guilt and reform. For that act of repentance she brought down the malignant enmity of her friends, even of her own family, who did not desist from their persecution until they had brought her to a state of dangerous, and as it ultimately proved, of fatal illness. On her death-bed she entreated one of her persecuting brothers who came to see her die, once to attend the itinerant preacher in the village; and as a dying request is seldom disobeyed by the most callous, he came to listen to a discourse with the bitterest feelings, both against the preacher and his subject. But mark the result: He, whose 'ways are not as our ways,' touched his heart—turned him from his wickedness—diverted the current of his malignant feelings from the friends to the opponents of religion; and became a complete convert to Christianity. He was now (he believed), a faithful itinerant labourer in the field of his former enmity. He (the Rev. doctor) could bring many examples of a similar description—examples which ought to encourage the Society, when it would lack in zeal from weariness of effort. More agents, more money, and, withal, more prayers were still required; for if they failed in procuring the former, a fervent application to Heaven would, he was confident, not be offered in vain to Him who had ears to hear, and an omnipotent arm to aid their cause. He concluded by exhorting them to assist with their means and their influence, in the wider diffusion of the Gospel throughout their favoured land."

CONTINENTAL SOCIETY.

Annual Meeting at Freemason's Hall, May 16, Hon. J. J. Strutt in the Chair. After the Report had been read by the Rev. Spencer Drummond, one of the Honorary Secretaries, the following Noblemen and Gentlemen addressed the Meeting:—the Earl of Roden, Lord Mandeville, Rev. Dr. Gordon, Dr. Robinson, Hon. Captain Noel, G. Phillips, Esq. and the Rev. Messrs. Simons, Irving, Burnet, Irons, and M'Neile.

The following extract is taken from Mr. Irving's speech:—

"It is not only a distress of nations that is now pervading the continent; it is also a universal and overwhelming distress of the church of God. I am not idle; I have inquired on all hands; I have asked questions of all persons on whose answers reliance could be placed, and I assert with as much assurance as grief, that on all sides the enemies of eternal life are many and strong. I have conversed with the excellent Von Bulow, who has travelled far and wide for the Continental Society; who has threaded the whole of the northern range of Europe,

entering into every frith, penetrating into every creek; perambulating whole tracts of wild and uncultivated land; navigating and internavigating every sea and almost every river of the north. This man have I questioned; and what was the information that I received from him? In the whole of his progress, throughout all this vast extent of country, he met with but one minister whose faith in Christ could be called pure and sincere—but one holy man in whom the truth of the Gospel seemed to be living: and in the course of the same progress, heard but of one other, of whom in like manner it could be said, his ways are the ways of righteousness. But in this tract there was no dearth of infidelity and impiety; the works of Voltaire, of Hume, and of Rousseau, were to be met with every where; they were to be found in every peasant's house, and to be seen in every poor man's possession. And why was this? Though we have been idle and neglectful till now of the interests of the Lord, Satan was not without his missionaries; they were abundant and superabundant on all sides, and never slept in the prosecution of their horrible work; whoever else might desert from his post, Satan was still there, and the field was never free from his machinations for the eternal downfal of man. When these same peasants were questioned relative to the word of God, they did not even so much as know what it meant; they had no clear idea, no picture in their own minds of what the question alluded to. Some brought out psalm books, others tracts, and asked if that was what was meant by the Word of God? And such was the state of ignorance in which thousands on thousands were living and dying! I have inquired about the Danish Church of another, and the information I have received is equally melancholy. In my inquiries about the Dutch Church, I questioned one, who certainly would not be inclined to represent its state darker than it really was, for he had lived long in the country, and had for many years been in the service of one of our Societies. Such being the case, there could be no doubt that he would wish to put the best face on the matter that he could, and yet he assured me that if there were seven ministers of the gospel who really knew its truth, and if there were three who really preached it, he had put the mark up as high as he possibly could. In the north of Germany things were just as bad; and from Saxony and Weimar we are continually hearing of banishments taking place among the true believers and preachers of the Word of Christ, because they have courage enough to dare all for his sake. In Switzerland there is no end to the persecution that is now going forward, and has been for a long time, against the true worshippers of the Word of God. The preachers are obliged to exercise their calling before break of day, and in the woods, in order to avoid that notice which would draw down upon them unlimited persecution. And strange to say, it was from the Protestant churches of the continent, more than any others, that the missionaries experienced opposition. Since, then, the Word of God is thus oppressed on both sides, by superstition on the one hand, and by infidelity on the other, shall not such unparalleled and lamentable distress induce us to send forth our messengers, with the comfortable hope that something may yet be done? Are not those nations as much a people under God's providence as ourselves? Surely yes; and he calls upon this Society, he commands this Society, he urges this Society on to his own good work, and it remains for us to shew that we appreciate the honour put upon us, for surely I may call that an honour which is to lead us to so glorious a result as the bringing back those that have strayed to the right path. It is not by our own feelings that we must regulate our activity, but by the exertions of those who are arrayed against us: from their bondage we must seek to give liberation, and, depend upon it, it will soon become manifest, from the character of our efforts, whether that liberation has connexion with the Son, who makes the chosen free. Look at the Pope; and we shall find that his activity has increased—it has increased ten-fold; even a hundred-fold. There has been no such activity displayed since the council of Trent. None since those days when Hildebrand first broached the audacious maxim, that under the pope's foot were all the sovereigns of the earth to lie. The Catholics are abroad, and struggling for the increased discipline of their church. They are struggling that their service may extend from one end of the globe to the other. By means of the Jesuits they seek that all education shall pass through their hands. And shall we not set the artillery of our forces against all this? Shall not we raise against them the truth of the Lord, the saving knowledge of Christ, the sword of the Spirit, which have from the beginning been mighty in overturning the kingdom of Satan, and shall so continue to be to the end?

BAPTIST HIGHLAND MISSION.

The following extracts are taken from the Journal of Mr. Campbell, one of the Itinerants employed by this important and useful Institution:—

"July 2, Sabbath-day.—Having, during the preceding week, intimated as extensively

as possible, our intention to preach at Tarbert on Sabbath, a great number of boats full of people assembled from all quarters, besides many people who came by land. We both preached to an attentive audience of about 350, many of whom were shedding tears. Considering that this place is but thinly inhabited, and the place of worship of difficult access, the above is considered a very large congregation. We distributed tracts, which were gratefully received by the people. It was delightful to see the young and the aged, on getting a tract, sitting down or standing up to read its contents, surrounded by a little group, listening to its salutary instructions. After listening for some time to the reader, they would flock to us, calling out, 'O give me a tract!' 'Give me a book!' Upon being asked if they could read it, some said, 'We can;' others, 'We cannot, but my son can,' or 'my daughter can.' We always recommended each person to whom we gave a tract, to give it to some other person, after reading it: they all promised to do so. It is to be hoped these little monitors, through the divine blessing, will be useful in these remote and dreary dwellings. Some will read them in preference to their bibles, through curiosity; and, through reading the former, may be induced to read the latter with more interest and advantage. The Gaelic schools have been of incalculable service in this quarter. By means of them, there is scarcely a house in which there is not some person who can read the bible in their native tongue. We parted with Mr. Munro this evening: he proceeded to Stornoway, and we took an opposite direction. Had no preaching this evening, it being six o'clock before the first meeting broke up. However, the neighbours came in to family worship, to whom we spoke for some time. Went to repose, very grateful for the excellent opportunity afforded us for preaching the word of life to our fellow sinners. May the Lord add his blessing, that some souls may be saved from the wrath to come! 3d.—Travelled this day to Caolas. The road was the worst imaginable: indeed there was no track or road of any sort, but rugged rocks and moss, and lakes of water. At times we did not know whither we were going. Preached to 36, who were waiting when we arrived. Crossed the sound to Geocrab, and preached to 26; after which, proceeded to Marnish, and spent the night in a very poor man's house, who was exceedingly hospitable. 4th.—Preached at Marnish to 70; in the evening at Findsbay to 17, and travelled again to Roudel. 5th.—Preached at Strand to 60, some of whom followed us for two days, and in the evening at Roudel to 35. Most of the inhabitants here were from home, as mentioned above, otherwise three times the number would have attended. Had a long conversation with a blacksmith, of the name of Morrison, a native of the place. He preaches to the people of Strand, and appears to be a good man, and well acquainted with his bible. It would appear he has been very useful in this place, both by preaching and writing. He is one of the best poets in the Highlands of Scotland; his conduct exemplary; possesses excellent talents, and a sound judgment. The people told us, he can communicate his ideas with facility and force. They have built a large meeting-house for him, where he preaches three times every Lord's day, and Wednesday evening. The people in the south would feel it not an easy task to attend his three lectures on Sabbath. We are told, he begins at seven, and continues till ten—again at eleven, and *insists* till five—lastly, at six, and concludes the services of the day between nine and ten. This is certainly going to an extreme; meanwhile it evinces the good man's zeal. We asked him, if there were many good people in the place; he said there were some. Spoke to him respecting the duty of Christians to separate from the world: on this point he is like-minded with ourselves, but differs with us respecting baptism. It is our ardent wish and prayer, that the Lord may bless his labours and comfort his soul, and direct him in the path of duty, that he may be of singular use to the people among whom he resides. Having distributed some tracts, we left the island. Preached, on the 6th and 7th, in the island of Pabby, to pretty large congregations: distributed a number of tracts amongst the people. We cannot describe the earnest entreaties of both old and young for them. We regretted that we had taken so few from home; however, we could not have conveniently taken more, having no way of carrying them but on our backs."

CORPORATION AND TEST ACTS.

We regret to inform our friends that it has been thought adviseable to postpone the motion for the repeal of the abovementioned acts till the next session of Parliament. The following accounts of the proceedings of the committee will explain the reasons of this measure.

"At a meeting of 'the committee appointed to conduct the application to parliament for the Repeal of the Corporation and Test Acts,' held at Brown's Hotel, in Palace Yard, Westminster, on Tuesday, the 22nd May, 1827. William Smith, Esq. M.P. in the chair:

"This meeting was honoured with the presence of the following noblemen and gentlemen, (viz.) Lord Holland, Lord King, Lord Milton, Lord Ebrington, Lord Althorp, Lord Clifton, Lord James Stuart, Lord Nugent, Lord John Russell; George Byng, Esq. M.P. Alexander Dawson, Esq. M.P. John Wood, Esq. M.P. J. B. Monck, Esq. M.P. John Easthope, Esq. M.P. John Smith, Esq. M.P. John Maberly, Esq. M.P. W. L. Maberly, Esq. M. P. John Baring, Esq. M. P. George Phillips, Esq. M. P. W. W. Whitmore, Esq. M. P. Henry Warburton, Esq. M.P. William Allen, Esq. M.P. John Calcraft, Esq. M.P. Henry Brougham, Esq. M.P. Sir Robert Wilson, M.P. Sir George Robinson, Bart. M.P. Nicholson Calvert, Esq. M.P. Charles Fysh Palmer, Esq. M.P. Maurice Fitzgerald, Esq. M.P. George R. Phillips, Esq. M.P. and W. B. Baring, Esq. M.P.

The committee held a conference with the above named noblemen and gentlemen, as to the expediency of requesting Lord John Russell to withdraw or proceed with his motion, for the Repeal of the Corporation and Test Acts, which stands fixed for the 7th June next; and generally, as to the best means to be adopted for promoting this object.

"A lengthened discussion having taken place, and the parliamentary friends having withdrawn; it was

Resolved unanimously — "That it is the opinion of all our parliamentary friends, and of this committee, that every effort should be made to obtain as many petitions as possible during the present session of parliament, praying for the repeal of the Corporation and Test acts.

Resolved — "That the secretary do immediately write to the ministers of London and country congregations, with a copy of the last resolution, and urging their immediate attention thereto."

"At a meeting of the committee appointed to conduct the application to parliament for the repeal of the Corporation and Test acts, held at the King's Head Tavern in the Poultry, on Monday, the 28th day of May, 1827. William Smith, Esq. M. P. in the chair.

It was Resolved — 1. "That the present state of public affairs, the advanced period of the session of parliament, and other circumstances, render it advisable, in the opinion of this committee, not to press the repeal of the Corporation and Test acts during the present session.

2. "That Lord John Russell be therefore respectfully requested to withdraw the notice of his motion for such repeal now given, and that he be most earnestly entreated at the same time to state the fixed purpose of this committee, at all events, to renew the motion now postponed at the very earliest opportunity in the next session of parliament; and should it not then succeed, to persevere in it with their utmost energy, from year to year, until it is finally carried.

3. "That the chairman and Mr. Waymouth be requested to communicate these resolutions to Lord John Russell and to Mr. John Smith, and to convey to them the warmest thanks of this committee, for the readiness with which they consented to propose and second the motion now recommended to be postponed. And that they be most respectfully and earnestly entreated to continue their invaluable assistance to the cause of Religious Liberty, and of the protestant dissenters in particular, by renewing that motion in the next session of parliament.

4. "That the numerous members of parliament who have, under all the difficulties of their situation, given this committee the strongest assurances of support, be requested to accept their most grateful acknowledgments, accompanied by a strong expression of their wishes and hopes, that they will afford their powerful support to the measure, in which the committee have thus strongly pledged themselves to persevere.

5. "That these resolutions be published in the newspapers, and the Religious Periodical Journals.

"R. WINTER, Sec."

16, *Bedford Row*,
28*th May*, 1827.

WELSH BAPTIST ACADEMY AT ABERGAVENNY.

WE have received the following account of the proceedings of a committee meeting, duly and specially convened, held on the 30th of March, 1827, in the vestry of the Frogmore Street Meeting House, Abergavenny, to deliberate on the present circumstances of the Baptist Academy in that place, and devise ways and means for advancing its interests. Mr. W. W. Phillips, in the chair.

After prayer, by the Rev. J. Jones, letters were read from Ebenezer Harris and Rev. D. Saunders, expressive of their warm attachment to the institution, zeal for its welfare, and high consideration of the qualifications of its president.

Resolved — 1. "That the Rev. D. Phillips, of Caerleon, be elected secretary, *pro*

tempore, in the room of Mr. James Daniel, appointed to that office at the last annual meeting, but who since has resigned.

2. "That as all useful institutions lie open to difficulty and opposition, it becomes the duty of their friends to make provision for their protection; and united with the co-operation of its steady Patrons, it is the determination of this meeting to promote the security and perpetuity of the seminary, which it is now assembled to countenance and support.

3. "That this meeting having been officially informed of Mr. Wyke's purpose to resign his office as Treasurer in another place, together with his disinclination to serve the interests of the society, and having sent a deputation to him requesting an interview for the purpose of explanation, but who failed to see him, the secretary is directed to inform him, that no body of people whatsoever is eligible to receive his resignation, except this society; and if he be disposed to give up his trust, prior to the general meeting in September next, he is required to do it to the secretary.

"Here the tutor handed a communication to the chairman; and he having retired, it was read, and found to be a resignation of his office in the Academy. After a brief discussion, the following resolution was formed and adopted.

4. "That the Rev. M. Thomas's letter, resigning his office as tutor, on the 30th of June next, having been read, it was unanimously resolved, that this meeting, fully conscious of his valuable services to the institution, do most earnestly request his continuance in an office, in which, under the divine blessing, he has been enabled so efficiently and essentially to serve the cause of religion.

"Mr. Thomas being called in and informed of the above resolution, he, after expressing much hesitation, and offering many objections, did at length accede to the wishes of the meeting.

5. "That the grammatical study of the Welsh language be strongly inculcated upon the students.

"W. W. PHILLIPS."

All communications relative to the Institution are at present requested to be forwarded to the secretary, at Caerleon, or the tutor, at Abergavenny.

ASSOCIATIONS.

KENT AND SUSSEX.

The Kent and Sussex Association of twenty-six churches held its forty-eighth Anniversary at Folkstone, June 5 and 6. *Moderator*, Mr. Groser of Maidstone; *Secretary*, Mr. Rogers of Eynsford; *Preachers*, Messrs. Giles of Chatham, 1 Cor. xii. 11., Rogers of Eynsford, Psalm lxxii. 19., Payne of Ipswich, now supplying at Ashford, Psalm lxxxv. 6., and Shirley of Seven Oaks, 1 John ii. 28. Devotional exercises by Messrs. Belcher, Minister of the place, Smith of Rye, Payne, Garner of Battle, Groser, Denham of Margate, Down of Wadhurst, Ragsdell of Dover, Coanes, Independent of Folkstone, Giles of Eythorne, Broady of Bessels Green, Crambrook of Dover, &c. The different meetings were numerously attended, and it is hoped were both interesting and profitable. The churches at Braybourne, Canterbury, Margate, and Enon Chapel, Woolwich, were received into the Association; the brethren Groser, Belcher, and Clark were appointed to prepare and circulate a letter on the state of the churches; meetings for special intercession with God, for the out pouring of divine influence, were earnestly recommended; the Moderator was requested to correspond with the deputies in London on the subject of the registration of the children of Baptists; and the next association was fixed to be held at Mr. Giles's place at Chatham, on the first Tuesday and Wednesday in June 1828, Messrs. Garner of Battle, Belcher of Folkstone, and Exall of Tenterden to preach, and Mr. Martell of Deal to write the circular letter.

SOUTH DEVON AND CORNWALL.

The South Devon and Cornwall Baptist Association held their third annual meeting at Falmouth, June 5 and 6, 1827. Sermons were preached by the Brethren Shoveller, of Penzance, from Rom. viii. 31.; Nicholson, of Plymouth, John xvii. 20, 21.; Acworth, of Penzance, Deut. xxxii. 29.; and Widlake, of Brixham, Eph. v. 8.

The social and public devotional services were conducted by Messrs. Muscutt, Wildbore, and Allen (Pædobap.), Lane, Parsons, Cock, Spasshatt, Horton, J. Dore, Clarke, Crossman, Shoveller, and Burchell.

The subject of the Circular Letter for the present year is, *The Duties and Privileges of Church Members.*

The decrease in the number of members, including a secession of 21 persons from one of the churches, amounts to 30.

It was unanimously resolved, that the churches be recommended to hold monthly prayer meetings, for the especial purpose of imploring a revival of the work of God in the district, and throughout the world.

It was further resolved, for the better regulating of applications on behalf of building cases through the district, that four per annum of such cases as may be approved by

the Association, shall be admitted under its sanction. Communications on this subject may be addressed to the general Secretary, Mr. S. Nicholson, Baptist Minister, Plymouth.

ORDINATIONS, &c.

BERMONDSEY.

May 16, Mr. Dovey was set apart to the pastoral office over the Church at Bermondsey, late under the care of Mr. Norris: on which occasion most of the members of the Church recently meeting at Dockhead united with the Church at Bermondsey. Mr. Pritchard commenced the service and briefly described the nature of a gospel Church. Mr. Shenstone stated the circumstances of the union of the two Churches and asked the questions. Mr. Upton addressed the pastor and united Churches from Heb. xiii. 17. The attendance was numerous and attentive.

GREENWICH.

On Friday, April 13, 1827, the Rev. W. Belsher, formerly of Worcester, was publicly recognized as the pastor of Baptist Church meeting in London Street, Woolwich. The Rev. W. Chapman independent, commenced the service, by reading the scriptures and prayer. Rev. A. Freeman of Woolwich, received from the Church a statement of the leadings of Providence with the expression of their call of Mr. Belsher to the pastoral office; to whom Mr. Belsher also delivered his confession of faith and acceptance of the invitation of the church; Mr. F. then solemnly implored the blessing upon the union. Rev. J. Ivimey, of London, gave an affectionate charge to the ministers from 1 Peter v. chap. 1 to 5 verses. Rev. J. Chin of Walworth, addressed the church from part of the 28th verse of the 21st chap. of Acts, "Men of Israel help." Rev. H. B. Jeula independent, concluded in prayer. The service was conducted at the Greenwich Road Chapel, kindly lent on the occasion; the attendance was very crowded; and a happy spirit of Christian unanimity appeared among the friends.

STOCKWELL.

On Tuesday, April 17, a Baptist Church, consisting of seven members, was formed at Salem Chapel, Stockwell, Surry, on which occasion the Minister of the place, the Rev. J. Chin, of Lion Street, Walworth, and the Rev. J. Ivimey, of Eagle Street, officiated; the latter of whom delivered a most appropriate impressive and encouraging discourse founded on, Isa. lx. 22. "A little one shall become a thousand, and a small one a strong nation; I the Lord will hasten it in his time."

DUBLIN.

On Wednesday, April 11, 1837, the Rev. J. Sprigg, was ordained pastor over the Baptist Church in Dublin. After singing, the Rev. Dr. Stuart, seceding minister, read and prayed. The Rev. Dr. Marshman, of Serampore, introduced the service, prayed the ordination prayer with laying on of hands. The Rev. W. Cooper, sen. Independent minister, prayed, after which Dr. Marshman addressed Mr. Sprigg, and the Rev. C. Anderson of Edinburgh, the church. The Rev. Mr. Urwick Independent concluded the service in prayer.

SIDMOUTH, DEVON.

On the 8th of Feb., 1827, a commodious room was opened to attempt the establishment of a Baptist interest in this populous and respectable town. A prayer meeting was held on the morning of the day, conducted by the ministers engaged on the occasion. In the afternoon, the Rev. R. Humphrey, of Collumpton, preached from Jer. xxiii. 5. "A King shall reign and prosper." And in the evening, the Rev. O. Clarke, of Taunton, preached from Ps. cxxvii. 1. "Except the Lord build the house," &c. Mr. Granvill, of Taunton, and Mr. Lush, of Honiton, assisted in the devotional exercises of the day. Public preachhas been continued since the opening, both on the Lord's-day, and on the week evenings; the attendance has been generally good, and the prospects are such as to lead the friends connected with the undertaking to hope, that their labours will not be in vain in the Lord. Their means, however, of supporting the ministry of the word, are at present very limited and inadequate: they therefore embrace this opportunity of appealing to the liberality of Christian friends to aid them in prosecuting this good work. Contributions will be gratefully received, and the countenance of those who are favourable to the Baptist cause, who are in the habit of visiting watering-places, will be very encouraging.

IRISH CHRONICLE,

JULY 1827.

We are happy in having to state that the friends of this Society enjoyed a most delightful meeting at its Thirteenth Anniversary. Many thousands were assembled even before six o'clock to breakfast, and when the doors were opened at seven o'clock, the large room at the City of London Tavern was soon filled.

The meeting was opened by singing those fine sentiments of Dr. Watts, in the 13th hymn of the 3rd book — "Pity the nations, O our God," &c. &c.

The Rev. Thomas Powell of Peckham prayed most fervently and appropriately that the blessing of Heaven might rest upon the labours of the Society and on all Missionary Institutions.

Mr. Ivimey, one of the Secretaries, then proposed that Lieut. J. E. Gordon, one of the honorary Secretaries of the New Reformation Society, should take the chair, observing that that gentleman had, by his active labours in Ireland, greatly promoted the Reformation there, which had now commenced with such pleasing prospects, and also that the avowed design of the Baptist Society from its commencement had been to induce the native Irish to embrace the principles of the reformation, as they assumed that the faith of the Protestants was the purest faith, the scriptural faith; and, therefore, they wished the Roman Catholics of Ireland might all become Protestants.

Mr. Gordon, on taking the chair, made a few observations on the business for which the meeting was assembled, and called on Mr. Ivimey to read the Annual Report of the Society.

For the information of those who may not have seen a copy of the Report, which was given away freely at the doors of the tavern, we subjoin a few extracts from it.

"Your Committee have not to report an *increase* in the number of schools or of scholars, or of readers of the Scriptures, during the past year; — they indulge the hope, however, when they state there is no *diminution* of any of these, and that they have been enabled to keep up the full establishment as it existed at the last Anniversary, that this will be considered cause for abundant thanksgiving to God. The present number of week-day schools is eighty-six — seventeen of which are exclusively for females; besides which, there are seventeen night schools, chiefly for adults, the total number being one hundred and three.

"The number of scholars are as follows: — In the schools, under the superintendence of the

Rev. Mr. Wilson, of Boyle	2813
Rev. Mr. Briscoe, of Ballina	2691
Rev. Mr. Thomas, of Limerick.....	257
Rev. Mr. M'Carthy, of Tullamore ..	230
Rev. Mr. Davis, of Clonmell	50
Rev. Mr. O'Neal, of Garry-Hill	60
Eleven night schools, estimated at 30 each	330
	6831

"This statement does not include all who are on the books, but only those who were *actually present* at the last quarterly inspection.

"The Committee have been happy to find "the Second Report of the Commissioners of Irish Education Enquiry" has fully sanctioned the statement of last year respecting the number of schools belonging to your Society, and substantially the number of scholars.

"That a denomination of Christians, comparatively small, should have been able, for so long a period, to support eighty-six day-schools, (besides sunday-schools and evening-schools for adults,) containing on an average from seven to eight thousand scholars; and also upwards of thirty readers of the Irish Scriptures, and seven or eight itinerant ministers, who are superintendents of the schools, and pastors of churches, is more, especially considering the pecuniary difficulties of the times, than could have been expected; and is certainly ground of encouragement that while they aim to serve God faithfully, he will not leave them destitute of the tokens of his special approbation, or of the evidences of his effectual blessing.

"The system of requiring the children to commit the Scriptures to memory is still pursued; and many proofs of the surprising retentive powers of the scholars, if it were thought necessary, might

be again given, as in former Reports of the Society. Instead of this, however, an instance of its beneficial results, both to a scholar, and also to a parent, in enlightening the eyes and converting the heart, will be produced. And may it not be expected that out of perhaps forty thousand children and adults who have been taught to read in the schools, or who have heard the Scriptures read by their children at home, many similar events will be constantly taking place?

"A lady who is the wife of the clergyman at whose church the following pleasing circumstances took place, thus writes to one of the Society's ministers, in April last:—'I should have written to you but for the above-mentioned circumstances, even sooner, to tell you that dear Mary Cassidy united herself to the Protestant Church publicly on Sunday week; and I trust she is as sweet and humble a christian as we have in it! And, only think how wonderful are all the ways of God, her mother did also on the same day! And this, through Mary's and her other children's instrumentality (the other children's histories you already know)—and all through the blessed instrumentality of your blessed school here! Praised be the Lord!'—This lady adds, 'we are all engaged in the Reformation business here.'

"Other instances might have been produced of persons having united themselves with the established church, who are led to embrace the principles of the reformation through the instructions they received from the scripture readers of your society. The far greater number, however, who have renounced the errors of popery through their means, have not made such a public recantation though they have entirely withdrawn themselves from their former connexion with the corrupted church in which they had been brought up. On this subject the Rev. Josiah Wilson, of Boyle, thus writes;—'As a proof that the exertions of the society were early honoured with marks of the divine approbation, I have to state that about two years ago I asked one of the agents who was the first employed, Mr. William Moore, how many individuals he considered as having been brought to a knowledge of the truth by his labours. His reply was, 'about one hundred.' I requested him at his leisure to write down their names. After a few weeks, he gave me a list of sixty-six names, which were all he could recollect; but I must add, that I know some persons besides those he mentioned, to whom his instructions had been equally useful.' Mr. Wilson adds, in explanation, 'The expression above employed—persons brought to the knowledge of the truth,—must be understood in a qualified sense. But from all I have been able to ascertain, either from personal knowledge or from enquiry, it is not too much to say, that nearly fifty were decidedly converted persons. Eighteen of the number have died, all of whom departed without receiving the usual passport of the ointment from the popish priests; some of the rest have left Ireland; and others are in the immediate vicinity of the places where they were brought up, 'adorning,' by their circumspect conduct 'the doctrine of God our Saviour in all things.' A few of these persons, with others to whom the agents of the society have been useful, have appeared in the ranks of those who have publicly renounced the errors of popery, in the town and county of Sligo, and in several other places.'

"Your Committee take the liberty of reminding the numerous friends of the institution, that to provide even the present annual expenditure, persevering zeal will be required. It is not probable so large a legacy as £1000. (which in the past year, when it came to hand, was found so opportune a supply, that without it the society could not have gone on) will be often received. The main dependence of the committee, next to the blessing of God, is upon the approbation and benevolent feelings of the Christian public in England, Scotland and Ireland (and they are happy to say, that the contributions in Ireland have again increased the past year); and to them they look with confidence for continued assistance and support. The committee are persuaded, that in no way can money be more beneficially employed, or more entirely appropriated in promoting the spread of the gospel, nor was there ever a time when Ireland presented such encouraging prospects; 'An open and an effectual door is before' the Protestant church, 'though there are many adversaries.'

"Your Committee, in resigning their charge to those from whom they received it, think it right to say, that, in their opinion, the prospects of the Society are more encouraging than they have ever been at any former period. They are reminded by the events which have lately occurred,—in so many persons having publicly listened to the Divine call respecting the mystical Babylon, 'Come out of her, my peo-

ple,'—of that beautiful inspired description, which they hope may be applied to the sister island: —'The winter is past, the rains are over and gone, the flowers appear on the earth, the fig-tree putteth forth its tender fruits, the time of the singing of birds is come, and the voice of the turtle is heard in the land.'

"Yes, Christian brethren, in the holy war now so successfully carrying on against the power of the Antichristian empire in Ireland, your society is taking its place as part of the army of the Lamb. They consider the Baptist society as a company of pioneers acting under the eye, and obeying the commands of the Captain of salvation: it has already cleared some of the thick underwood of the forest, and opened up a way, and pointed out the road, for the other and more numerous companies to proceed in a simultaneous attack upon the army of the beast. Uncompromising in its principles, and humble in its appearance; but loyal in its spirit, and persevering in its hostility against error and vice; it will, it is hoped, contribute towards that great victory, which the sure word of prophecy has claimed for the Almighty conqueror, as to his final triumphs over 'the man of sin,' 'the son of perdition,' 'whom the Lord shall consume with the spirit of his month, and destroy, with the brightness of his coming.' The conflict may probably be sharp, and the victory for a time appear to be doubtful, but the issue will be glorious, and the triumph be sure. The pen of inspiration has anticipated the grand result; and soon the pen of history will have to record the noble event as being fully accomplished. As if for the purpose of animating us in our labours, and stimulating our exertions, we find it thus said — let us read and understand, and hope and believe that very soon will be brought to pass the saying which is written — 'These shall make war with the Lamb, and the Lamb shall overcome them; for he is Lord of lords, and King of kings; and they that are with him are called, and chosen, and faithful.'

"With such delightful prospects opening to our view as the universal diffusion of the doctrines of the reformation in Ireland, and the consequent spiritual emancipation of five millions of our fellow-subjects, after the lapse of three centuries since these blessings were bestowed upon the other parts of the united empire, and having obtained the acknowledged reputation of 'leading the way' in this arduous enterprise, it would be worse than cowardice to relax in our efforts, or to decline in our zeal. Never let that be said of the Baptist Irish Society, which is recorded to the indelible reproach of one of the tribes of Israel, 'The children of Ephraim being armed, and carrying bows, turned back in the day of battle.' Rather let us aspire to the honour of that commendation pronounced upon one of the seven churches of Asia, 'These things saith HE that is holy; He that is true; He that hath the key of David; He that openeth and no man shutteth, and shutteth and no man openeth; I know thy works; behold I have set before thee an open door, and no man can shut it; for thou hast a little strengh, and hast kept my word, and hast not denied my name! He that hath an ear, let him hear what the Spirit saith unto the churches.'"

The following Resolutions were moved and seconded by the Ministers whose names are prefixed to them respectively: —

By the Rev. Dr. Cox, of Hackney, and the Rev. Samuel Nicholson, of Plymouth.

1. That this Meeting hereby expresses its approbation of the Report now read, on account of the facts it recites connected with the Reformation which has so happily commenced in Ireland; because it affords sufficient evidence that the plans and proceedings of this Society are so well adapted to the state of the Peasantry; — especially in having employed, from its very commencement, readers of the Irish Scriptures; and chiefly because the tokens of the Divine favour, to which its success is to be entirely attributed, appear to have rested upon the labours of its various agents in disseminating the true protestant principle, the sufficiency of the Scriptures: — and resolves, that the report be received, and circulated under the direction of the Committee.

By the Rev. Mr. Burnett, of Cork and the Rev. Thomas Winter, of Bristol.

2. That this meeting concurs in the opinion of the Committee expressed in the report, that those persons who are well instructed in the knowledge of the Scriptures, and the fundamental principles of the reformation, and who are willing to engage in the service of the Society as readers and expounders of the Scriptures, be employed to the full extent that the funds of the Institution will justify.

By the Rev. W. Groser, of Maidstone, and the Rev. S. Davis, of Clonmel.

4. That the grateful acknowledgments of

this meeting are due, and are hereby presented to Mr. William Burls, Junr., for his attention to the interests of the Society, and for the able manner in which he has, on behalf of his esteemed father, William Burls, Esq., performed the duties of treasurer to this Institution, and that he be requested to continue to act in that office for the year ensuing.

By the Rev. Dr. Newman, of Bow, and the Rev. Wm. Hawkins, of London.

4. That the cordial thanks of this meeting are also hereby presented to the Rev. Messrs. Ivimey and Pritchard, the gratuitous secretaries, who are respetfully requested to continue their services.

By the Rev. John Statham, a Baptist Missionary, and the Rev. Moses Fisher, of Liverpool.

5. That the thanks of this meeting are due and are hereby presented to the gentlemen who composed the Committee for the past year, and that the following gentlemen be the Committee for the year ensuing: viz.

Messrs.

William P. Bartlett,	William Napier,
Anby Beatson,	Richard Nichols,
Gilbert Blight,	John Parr,
Newton Bosworth,	William Paxon,
J. M. Buckland,	John Penny,
John Chandler,	Joshua Russell,
William Cozens,	Joseph Sanders,
Jonathan Dawson,	Alex. Saunders,
Job Heath,	William L. Smith.
Joseph Ivimey, Jun.	Robert Storks,
Samuel Jackson,	Samuel Watson,
Stephen Marshall,	Eliezer Wilkinson,
Paul Millard,	and
Samuel Moore,	Charles Young.

And that Messrs. Wilkinson and Penny be the Auditors.

By the Rev. Jos. Kinghorn, of Norwich, and the Rev. C. E. Birt, of Portsea.

6. That the best thanks of this meeting are due, and are hereby presented to Lieut. J. E. Gordon, R.N. for his kindness in taking the chair this day.

The various speeches delivered on this most animating occasion were heard with the most evident marks of heartfelt gratification. Not a single circumstance took place to interrupt the harmony or to disturb the tranquillity of the Meeting. The address of the Rev. Mr. Burnett was a most happy mixture of argument and sarcasm, the union of a Luther and an Erasmus: to that gentleman, especially, as well as to all the rest who assisted, the Society are under very great obligations for their wise and able assistance.

We can only give some short extracts from the speeches delivered at what we shall venture to predict will prove a memorable meeting.

The *Chairman* remarked, that he could not preside at this meeting without some painful recollections; he was first introduced to this Society by one who preceded him in this office, and who had since gone to his rest. It was the comfort of Christians, and those who were fellow-labourers in the vineyard of Christ, that when God removed any of those labourers, he invariably raised up others to occupy their stations. This work must proceed; for it was the work of God. The friends of Ireland had been long inquiring, "Watchman, what of the night?" The answer had been, "The morning cometh." They could now perceive the light beginning to shine; and the morning was now dawning on the Irish people, which would dispel their darkness, and bring them into the "light and liberty of the children of God." He could state, not from common report, nor from the reports of the Committee of this Society, but from personal observation, that the Institution which the Meeting supported had taken a very active part in the reformation of Ireland. There was not a work going on there for that purpose, with which the servants of this Society did not co-operate. These means had been especially blessed, and none of them had been in vain. Some institutions supported one system, and others another; some were the friends of schools, and others of itinerant preachers; but this Society embraced all these objects.

Rev. *Dr. Cox* — The principles which this Society supported were infinitely important. Ours was not a struggle for possessions — not a struggle for territory — not a struggle for a field — but a struggle for truth; and if the whole world was the object of our efforts, it would not bear a comparison with those important objects which the Society had in view. Our efforts were directed against that degradation which a corrupted Christianity had introduced. But we must go forward with the sword, not of persecution, but of the Spirit, in our hands; in the might — not a persecuting might — but in the might of the Lord.

The Rev. *Mr. Nicholson* in rising to second the first resolution, made some pertinent remarks on the efficiency of the Holy Scriptures, in enlightening the people of Ireland, and bringing about the reformation there. He also noticed the peculiar adaptation of the means used by this Society to effect, under the blessings of heaven, the object in view, and commented at some length on the motion which had been read.

Rev. J. Burnet, of Cork, in moving the second resolution, said, The present state of Ireland, and the past circumstances connected with that unhappy country, not only warranted the first Institution of this Society, but now loudly called for its support. Very few who were acquainted with Ireland, and who were friendly to her interests, would object to the operations which were carrying on there for the intellectual and religious improvement of her sons. If this Society had for its object the circulation of the Scriptures — if the Bible were its guiding star, and the word of God its leading sun — should we say, that it ought not to be supported? If it had been instituted for the purposes of political quackery, we should probably have seen hundreds of pounds thrown into its coffers. Why then, since it was instituted for a more exalted purpose, should we be parsimonious. When a Society was founded for the purpose he had alluded to, large sums of money were poured in for its support. The Baptist Irish Society, and those formed for similar purposes, would make all these quacks tremble. They knew that it would expose all their pretended patriotism, and throw a light on all their insidious pretensions; and, therefore, they opposed it. Those who supported such persons, were deceived by their sophistries, and could not discover their hypocrisy. The plans of this Society were denounced as enthusiastic, and its friends were called lunatics, or, which was by some thought equally opprobrious, saints. But its friends did not form their Society for the purpose of exalting themselves. Institutions like this would form an atmosphere in which true patriotism would exist. "But these Societies," it was said, "have their hypocrites." They spent money, sacrificed their time, attended public meetings from mere hypocritical motives did they? The political hypocrites did not do this! Their only ground for denouncing those who were friendly to the instruction of the people of Ireland was, the consciousness of their own hypocrisy. Their most zealous efforts were only a mask for the promotion of their own interests, and they considered that the friends of Ireland were acting on the same principle. This, he said, was the only ground on which they founded this important charge; but he would throw their hypocrisy at them, and tell them that, for himself and the friends of instruction, they were satisfied with their hypocrisy, and would leave them (the Catholics) to evince the reality. He would proceed to enquire how far Ireland required the efforts of this Society. Did not Ireland, he would ask, present a complication of ills, requiring the most strenuous exertions? Did Ireland require no improvement? Was it not the general cry, that she required improvement? Were not her distresses spoken of in Parliament, and out of Parliament? In England, in Ireland, and even on the Continent? And was it not as generally asserted, that a remedy for these evils must speedily be applied? Did not parliamentary reports, and the number of motions made in the House of Commons on this subject, all imply that Ireland was the theatre of great and working evils? And did they not all declare that she required immediate improvement? Could any say, that this improvement was not necessary; or that the Catholic religion was a pure system? They would find, on examination, that this was not the case. If the doctrines of popery could be exposed to view on one hand, and reason on the other, they would form an anomaly unparalleled in the recollection of man. But we are told, that the things we objected to were "abuses of the general system; that they were excrescencies and exuberancies." What then should we say of the system which engendered such abuses; could we pronounce it to be a good one? When a poor sick man was brought to be cured, did we examine his state, and, finding him to be diseased, "O, these are the abuses of the system!" Did we not rather prescribe and apply a remedy. Concerning the Church of Rome, he would state that the first principle of her constitution, was the ground of these abuses. She asserted that she was infallible; and this was none of her abuses. What did this doctrine produce? It enjoined silence! It required men to rest satisfied as to their religion, and forbad an appeal to reason. If any man introduced to him a faith as infallible, what could he do with reason? He must not exercise his reason; he must receive it as it was given to him; for the moment he began to inquire, though it was a matter on which his eternal interests depended, he came into contact with the authority of the church; and if he determined to examine for himself, he was not looked upon as a man, but as a demon, and consigned over to eternal punishment. The Catholic priests represented themselves as the only ministers of God, and as having the sole right of decision on all questions of religion. Was this right he would ask? If himself and another individual, or a class of men, had a quarrel, would it be reasonable in his antagonists to expect to have the exclusive right of decision? Would his antagonists say, "Oh! you have no business to decide or think on the subject? you must await our verdict, although we are a party in the business!" The Catholic priests were nothing compared to the rest of the world, nor even compared with the body of Catholics. If he were to give a monopoly at all, he would take it away from the priests and

give it to the people. Though he spoke thus, he begged to be understood, that he was no leveller. While the Catholic religion thus exalted herself and her priests, and debased the people, what must be the effect of this system? Could we expect that the Catholic laity would be men of intelligence? Could we expect that science and education would grow in such a soil? and when their services were required for the benefit of their country or mankind, could we expect that they would be ready for such service? And were we to expect that these twigs, thus cramped in their growth, would spring up into a forest of oaks? With this cloud cast before their eyes, could we expect that the Irish would be able to look out on the majestic scenery which the true religion presented? Amid this darkness in which popery enveloped them, it was impossible that Catholics could see the delightful prospects which learning and science opened to view. But if it was desired that they should see them in all their splendour, and they should be stimulated to improvement, then these shadows and these clouds must be removed from them. He rejoiced that, through the means of such institutions as these, Ireland's woes would be removed and her condition improved. A sun had now risen which would illuminate Erin's land. The darkness, he trusted, was beginning to flee away, and the true light, he felt assured, would soon shine in brilliancy and grandeur on that unhappy country. He would tell the Catholics; he would tell insidious politicians; and he would tell the man who was making experiments on Ireland's liberty, that she had powers still remaining, that she could still assert her influence, and that she would do so to the confusion of her real enemies. The different Societies which had been formed, were so many stars, all extending their light to the sister country; but he wished to see all these stars merged into one common sun, which should shed its effulgent light all over that benighted land. Notwithstanding all that he had said respecting the Catholic religion, he would assert, that he felt no animosity to its individual professors. He only wished to break their chains and to emancipate Ireland from the thraldom of ignorance and superstition. It was the error of the members of this Society that they did not subscribe largely enough. It would be said, oh, this is a paltry error; but he would tell them, that if they did not come forward to assist in this cause, the errors of the church of Rome would be chargeable on their heads. If a man had an opportunity of saving another from death, and he would not stretch forth his hand to save him from destruction, he would be in effect, the murderer of this man. He would charge this on the Meeting, and if they did not come forward to assist in relieving Ireland, on them be Ireland's evils charged! He would recommend the Meeting to measure their givings by their dress, their equipage, their fortunes, their establishments; and if they did this, he was sure the funds of the Society would be greatly augmented. He would say to them, "put down your names according to your curtailed expenditure and extravagance, and you will be able to show a list of subscriptions which will surprise the world." He would remind them that no man's property was his own, that the gold and the silver was the Lord's. Providence had given wealth that it might be employed in promoting the interests of mankind in distress.

The Rev. *Mr. Winter* (of Bristol).—The political connexion of this happy country with the sister island, was recognised by such large assemblies as the present, consisting as they did, of persons met together to promote the welfare of the Irish people. The principles of Christianity had a uniting tendency; the religion of Christ was pure, and peaceable, and kind; and it was under the influence of this religion that this connexion existed; it united subjects to their king, and the friends of God to each other; and so long as these principles prevailed, so long would the existing authorities be regarded with respect. No principles would so effectually unite the different classes of society, as these of the religion of Christ. While this Society was giving to the Irish the Bible, while readers were employed, and teachers were multiplying around us, what did we require but the powerful influence of the Spirit of God to give effect to our exertions. He felt assured, that if this spirit were poured out from on high, the means and resources of this Society would multiply; for men could not receive the blessings of the Gospel themselves, without desiring to communicate them to their fellow-creatures.

The Rev. *S. Davis* of Clonmel said, that at this advanced stage of the meeting, and when so many more gentlemen had to speak, he should think it very improper in him to occupy much of the valuable time of the meeting; but he could not help saying, that he felt a greater pleasure upon the present occasion, than he had experienced at any former anniversary, because the success which had attended this and similar institutions in the last year in Ireland, had greatly exceeded the most sanguine expectations. For several years it appeared to him, that he was labouring almost in vain; and now the success which had attended the society's operations had been chiefly the result of the labours of a most unpretending class of men, called Scripture Readers; and although the public papers had reported some thousands who had been induced, through their means, publicly to renounce

popery, the number reported bore but a small proportion to those who would cheerfully do so, if they were not prevented by the fear of persecution. He (Mr. D.) certainly little expected that so much good would have resulted from the disturbance at the meetings in Ireland, by the Roman catholic priests and lawyers; but he had no doubt that if the suggestion which had been so repeatedly given was attended to, to employ a greater number of suitable scripture readers, by the blessing of God the reformation would be greatly promoted. He earnestly entreated the friends of that work to pray for himself and his fellow-labourers, fervently and perseveringly, for he was perfectly persuaded, that in proportion to the exercise of faith and prayer would be the success attending their labours.

Rev. *Dr. Newman*, in moving the fourth Resolution, said that the Society was under great obligations to the Secretaries for their attention and zeal in the discharge of the duties of their office. But those respected individuals were not ambitious of praise; they required no incense of that kind to be offered to them. No; the conscious satisfaction of having faithfully discharged their duty was sufficient for them. Yet they were deserving of our praise; and it was a tribute which was due to them, and which ought to be paid. But they would have better thanks than that Meeting could render them: angels were looking down from their exalted stations and applauding their exertions, and Almighty God condescended to look upon their efforts with an eye of complacency; thousands of the inhabitants of Ireland would bless them, and children yet unborn would remember them with gratitude. The objects which this Society contemplated were of a permanent nature, and the people of Ireland, to the latest generations, would have to thank God for the exertions which were now making.

Rev. *Mr. Hawkins* — It might perhaps be said, that this Society was sectarian. The name "Baptist," was given to it only to discriminate between it and other Societies, formed for similar purposes, and to shew who were its conductors. It was liberal in its principles, and Catholic in its operations. There was much encouragement to proceed: this was not a day in which we should stand still. The Treasurer was said to be in advance; this then was the time to press to the conflict. This Institution had ever been foremost in the van, and should it now fall back into the rear? Let not its friends be weary in well doing, for in due season they should reap, if they fainted not.

The Rev. *Mr. Ivimey* gave out the hymn beginning:

"From all that dwell below the skies," &c.

and the Meeting dispersed.

CONTRIBUTIONS.

Per Mr. Dyer,						
Kettering Auxiliary Society by Mr. Gotch			10	0	0	
John Foster, Esq. Biggleswade			1	1	0	
Rev. T. King, Bedford			1	1	0	
Rugby, Female Penny Society, Rev. E. Fall			3	0	0	
Halsted, Sunday School Union, by Mr. Linnett			1	10	0	
Ladies Society, Zion Chapel, Clover Street Chatham, by Rev. Mr. Lewis.			8	18	2	
Bewdley, a Friend, by Rev. G. Brookes			1	0	6	
Modbury Subscriptions, by Miss Langworthy			1	5	7	
					27	15 9
Per Mr. G. F. Angus					1	1 0
Per Rev. M. Fisher					34	0 0
From Eagle Street, one-third of its Funds					16	0 0
Per Rev. Mr. Davis					55	0 0
Per Mr. Ridgway, Hanley					1	0 0
Per Mr. Mair					0	10 6
Per Rev. C. Anderson					40	10 0
Per Mr. Olive, Cranbrook					1	0 0
Per Mrs Phillips, Bristol					20	9 0
Per Mr. Jones, Oswestry					4	0 0
Per Mr. Gillmour, Aberdeen					1	0 0
Per George Morris, Esq. Goodman's Fields					25	16 4
Per Mrs. Martin, Carter Lane Auxiliary Society, Moiety of its Funds.					21	0 0
Per Mrs. Marlborough, Carter Lane School					13	16 6
Per Mr. J. Barker, Towcester					5	0 0
Per Mr. Cox, Spencer Place Meeting					10	13 0
Per Mr. Wate, Woolwich School					14	0 0
Per Mr. Newman,						
Miss Maywood			1	9	0	
Miss Starling			0	18	0	
A Friend			2	0	0	
					4	7 0
Per Rev. Mr. Ivimey					8	4 6
Per Mr. Davis					50	0 0
Per Mr. Ruff, Hampton Wick, From the Baptist Association Kingston			6	15	6	
Arden Hulmb, Esq.			1	0	0	
Mrs. Brown			1	0	0	
					8	15 6
Per Rev. Mr. Glanville, Wantage					1	10 6
Per Langham Ladies association					5	4 0

Per Rev. R. Patmore,
Collected by Miss Patmore 4 4 6
Miss Payne and Miss Lake 3 14 5
Mr. Barnes 1 0 0
Miss Bennal's Missionary Box..... 0 18 11
Rev. G. Francis, Ann. sub. 0 10 0
Mr. J. C. Eisdell .....Do. 1 0 0
T. Tracy.....Do. 1 1 0
C. Boutflour..... Do. 0 10 6
——— 12 19 4

Per Mr. Medley, Hackney School.... 8 0 0
Per Mr. Smith..... 1 1 0
Per Rev. M. Fisher, for the Schools belonging to the Baptist Irish Society. 53 3 6
A part of the funds of the Lion Street, Walworth, Female Missionary Society, by Mrs. Chin 70 0 0
For the "Provident School." 16 0 0
Ladies' Association, Hammersmith, by Miss Otridge, Treasurer..... 14 0 0
Moiety of the East Lane, Walworth, Female Auxiliary Society, by Rev. Richard Davis 13 6 9
Seven Oaks Ladies' Association..... 10 0 0
Devonshire Square Auxiliary Society. 10 0 0
Blandford Street Auxiliary Society, in aid of the Baptist Irish Society 7 8 2
Deduct for books & printing 0 8 0
——— 7 0 2
Westerham Ladies' Association 8 0 0
Part of a Collection at the Rev. Jas. Upton's, Church Street, Blackfriars. 5 13 8
Amersham, Bucks, by the Rev. R. May 6 0 0
Mr. Chapman, Dormans Land, Surry. 5 5 0
Tewkesbury, by Miss Jones..... 5 0 0
Penny-a-week Society, St. Clements Chapel, Norwich..... 6 0 0
Collection at Wallingford, by the Rev. Jos. Tyso..... 5 0 0
From Newbury, by the Rev. I. Mann, (in addition to 17*l.* 5*s.* 6*d.* before paid) 3 5 0

Biggleswade penny-a-week Society, by the Rev. Thos. Middleditch 2 0 0
Rumsey, Hants, by Rev.— Yarnold.. 1 8 0
Eynsford Female Society .. 3 0 0
Juvenile Do. by Mr. Rogers 3 0 0
——— 6 0 0
Collection at Cirencester, by Rev. D. White 2 0 0
"A freewill offering" from a few females at Unicorn Yard, in aid of the female schools in Ireland 2 4 0
Rev. Edward West, Chenies 1 1 0
Chenies Sunday School, per ditto.... 1 0 0
For sight of portraits of different Ministers, by Mr. Merritt 1 10 0
A friend at Raynham, by Mr. Giles .. 1 0 0
Mr. Steane, Oxford .....Ann Sub. 1 1 0
Mr. Hicks, do .....Do. 1 1 0
Mr. Joseph Sanders .....Do. 1 1 0
Mr. Joseph Ivimey, Jun. .....Do. 1 1 0
Mr. John Parr .....Do. 1 1 0
Rev. James Elvey.....Do. 1 1 0
William Croggon, Esq. 23, Upper Stamford Street .....Do. 1 1 0
Mr. James Willis .....Do. 1 1 0
A friend, by Mr. Tomlin 1 0 0
A friend, by Mrs. Millard..... 1 1 0
Miss Mary Ann Porter 1 1 0
Mr. Thomas Phillips 1 1 0
Towards the increase of Irish Scripture Readers..... 1 0 0
Collected at the doors,
Gold 15 17 0
Silver..... 31 13 6
——— 47 10 6
Per D. Harvey, Esq..... 10 10 0
Per Mr. Shenstone, Air St. Female Auxiliary Society 10 0 0

Subscriptions received by W. Burls, Esq. 56, *Lothbury; Rev. J. Ivimey*, 7, *Heathcote-Street, Mecklenburgh-Square; Rev. J. Pritchard*, 16, *Thornhaugh-Street; or by Rev. S. Davis*, 2 *Grays-Inn-Lane, who is at present collecting for the Society in London.*

MISSIONARY HERALD.

ANNUAL MEETING OF THE BAPTIST MISSIONARY SOCIETY.

At the close of another of those interesting occasions which annually draw together such numbers of our Christian friends from various parts of the country, we shall attempt to supply a hasty narrative of the proceedings. This account, we are aware, will be expected by our readers with more than usual interest; and it is with grateful joy we state generally, that in the concurrent opinion of many who were present, the various meetings were peculiarly distinguished by the spirit of harmony and devotion.

As it was anticipated that a larger number of ministers than usual would be present, the open meeting of the general committee was held on Tuesday morning, June 19, at the place of worship in Devonshire-square, instead of the Missionary House. About three hours were spent in communicating information on the affairs of the Society, especially in reference to the questions lately discussed between the Committee and Dr. Marshman. This information, which had been anxiously desired by many, but which could not, of course, have been given with propriety till the discussions were closed, was received with unequivocal marks of approbation.

On Wednesday morning, an immense congregation assembled at Great Queen-street chapel, when the Rev. Robert Hall, A.M. of Bristol, preached from 1 Pet. ii. 21. "*Leaving us an example, that we should follow his steps.*" The necessity of imitating the example of Christ was enforced by the eloquent preacher by a variety of arguments, stated with all the clearness, and urged with all the fervent pathos, by which he is distinguished. At the commencement of this service the Scriptures were read by the Rev. Dr. Cox, of Hackney; prayer was offered, before sermon, by the Rev. C. E. Birt, A.M. of Portsea; and at its close, by the Rev. Dr. Henderson, President of the Missionary College, Hoxton. As many more flocked to the chapel than could find admission, another sermon was preached at the same time at Little Wild-street chapel, by the Rev. John Statham, lately arrived from Calcutta. His text was 1 Cor. xiii. 8. "*Charity never faileth.*"

In the evening, the friends of the Society met at Surrey Chapel. The Rev. Isaac Mann, A.M. of Maze Pond, Southwark, read a portion of Scripture and engaged in prayer; after which a very able and impressive discourse was delivered by the Rev. Joseph Fletcher, A.M. of Stepney, founded on 1 John v. 19. "*And we know that we are of God, and the whole world lieth in wickedness*"—language which was considered, 1st. as implying a conviction of the truth and divinity of the Gospel; and 2dly, as exhibiting an affecting view of the condition of the world. After illustrating each of these particulars at considerable length, the preacher, in conclusion, enforced the necessity of Missionary operations, and the imperative obligations devolving on the Christian public to support them; reminding his hearers, at the same time, of the duty of each individual to examine his heart as to his own interest in the blessings of salvation. This admirable discourse was closed with a fervent exhortation to humility, zeal, and prayer, in the prosecution of Missionary labours, connected with a brilliant exhibition of the promises and encouragements by which success is rendered certain and triumphant. The Rev. Thomas Finch, of Harlow, closed the service in prayer.

On Thursday morning, at Eagle-street meeting, Messrs. Edwards of Watford, Nicholson of Plymouth, and Welsh of Newbury, engaged in prayer; and the address was delivered by the Rev. Moses Fisher of Liverpool.

At eleven, the Annual Meeting, for receiving the Report of the committee and transacting the business of the Society, was held at the chapel in Great Queen-street, when there was a very numerous and respectable attendance. The 117th psalm, S. M. by Dr. Watts, was sung, and prayer for the divine blessing was offered by the Rev. James Acworth, M.A. of Leeds. Sir Thomas Baring, Bart. M.P. who had kindly undertaken to preside upon this occasion, having been prevented from attending, Joseph Gutteridge, Esq. was called to the chair, and began by expressing his regret at the unavoidable absence of the worthy Baronet, from whom he read a letter, giving assurances of his cordial attachment to the Society, and enclosing a draft for twenty pounds. The Chairman then, after briefly observing that some of the statements to be laid before the Meeting would be found of a painful nature, but that others would be pleasing, as exhibiting the triumphs of the Cross, called on the Secretary to read the Report.

[*In order to communicate the information contained in the Report as early as possible to our distant friends, we deviate from the usual plan, by inserting it at once; though it may render it necessary to curtail the account of subsequent proceedings.*]

THE REPORT.

Before your committee proceed to narrate as usual, the foreign operations of the Society, they deem it proper to refer to certain occurrences at home, in which the friends of the mission have felt a lively interest, and on which they may justly claim full and explicit information.

A notice has already been published, stating that thenceforward the Society at home and the missionaries at Serampore would constitute two distinct and independent bodies. In a measure so much at variance with the hopes and inclinations of the committee, they did not hastily concur; nor have they failed to use all such means to avoid it, as in their deliberate judgment appeared consistent with their duty to those for whom they acted. In the new and difficult circumstances in which they have been placed, they have earnestly desired to maintain a conscience void of offence both towards God and man; and in appealing, as they now do, to the body by whom they were appointed, they feel it incumbent upon them to state the circumstances which have led to the result alluded to.

It is well known that soon after Dr. Carey was joined, in the year 1799, by the brethren Marshman and Ward, a way was opened in Providence for such an employment of their respective talents, as without materially interfering with missionary labours, proved a source of considerable and increasing emolument. To obviate the danger of a secularizing spirit, they mutually stipulated that no individual among them should appropriate any part of the proceeds of his labours to his own private use, but that all should constitute a common fund, consecrated, after supplying their own necessary demands, to the service of God and the propagation of the gospel around them

In the course of years the missionary premises at Serampore were purchased, and other property acquired at that station. What degree of information was possessed by the conductors of the mission at home, respecting the property thus accumulated is uncertain; but there appears reason to believe that it was purchased with the joint funds of the missionaries at Serampore and the Society, and it was fully understood, upon the most convincing evidence, that it belonged clearly and unequivocally to the Society, and was held by the resident missionaries in trust for the Society, of which they formed a part.

On the lamented decease of Mr. Fuller (which occurred in May 1815) the affairs of the mission devolved upon those who were but very partially acquainted with the details of its history, or the circumstances in which it stood. It became therefore obviously needful to make inquiries on these subjects. Though it was understood generally that the Society had considerable possessions in India, not an individual knew the tenure by which they were held, or the manner in which they were secured. Such information it was felt desirable to obtain; and a letter which arrived soon afterwards from Serampore brought the subject distinctly and forcibly before the committee.

This letter, dated March 1816, was addressed by the late Mr. Ward to Mr. Burls. Though bearing the signature of Mr. Ward only, it was written avowedly in the names of the three Serampore brethren. It stated that these brethren, "aware of the uncertainty of life, and at the same time of the great importance and necessity of providing for the future carrying on of the mission station at Serampore," and securing "the immense property" in land and moveables there, had agreed upon certain "principles of the last importance to the preservation of the cause." Among these principles the proprietorship of the Society was expressly recognized; but as the plan had not been finally digested, it was to be again revised, and sent to the Society "for their opinion, and if approved, for their ratification."

This important document was considered at a meeting of the commmittee held at Birmingham in Oct. 1816: and about two months afterwards, by the sub-committee then assembled at Oxford. At the last of these meetings, the committee felt disposed to adopt the suggestion of a professional gentleman from Calcutta, at that time in London, who had recommended that the Society's property in India should be vested in trustees, some resident there, and others in England. The names of eight gentlemen were then mentioned, who might be requested to act as trustees, subject to the approval of the general committee, who were to be summoned finally to adjust the points, whenever the revised plan should arrive from Serampore.

Till June 1818, a period of a year and a half, no further steps were taken by the committee, because this expected document had not reached them from Serampore. But at that time a letter of great length was received from the missionaries there, the contents of which filled the committee with surprise and concern.

It appeared that the proposal to invest the premises at Serampore in the hands of Trustees appointed by the Society, (a proposal which, though suggested, had never been actually adopted) was regarded as unjustifiable in itself, and as indicating a distrustful and unfriendly spirit. It was affirmed that the property in question, though devoted to the cause of God, had never been given to the Society; and to guard themselves against any inconvenience which might follow a claim of this nature on the part of the Society, they executed a legal instrument formally excluding from any "title to the property or administration of the premises," all persons belonging to the Baptist Missionary Society, unless elected as trustees by the Serampore Missionaries themselves.

To this unexpected communication a reply was sent, dated June 26, 1818. In it the brethren were implored to consider the nature and consequences of the step which they had taken. They were assured that, so far from regarding them with suspicion or distrust, the committee felt such confidence in their wisdom and faithfulness, as to be willing, as far as they were personally concerned, to resign every thing to their sole management; but that, in the measures then adopted, they could not acquiesce without surrendering the interests confided to their care.

In a more numerous meeting of the committee, held at Birmingham in the following August, the subject was again considered, and several resolutions were passed, recording the conviction of the committee, that they were responsible to the public for the due application of the Serampore premises, and earnestly recommending the missionaries there, so to secure them as to meet the approbation of the Christian public in Britain.*

When our late friend Mr. Ward arrived in England, in May 1819, it soon appeared that he felt as much anxiety as ever respecting the settlement of the property at Serampore, and was wholly dissatisfied with the arrangements then existing. Anxious to bring the matter to a final termination, the committee conversed repeatedly with Mr. Ward, and embodied their own views in a series of resolutions, dated Dec. 31, 1819. These re-asserted the sentiments previously adopted at Birmingham, in more full and explicit language; and having been communicated to Mr. Ward, he, without pledging his brethren at Serampore to similar views, declared his own concurrence in them.

Soon after these resolutions reached Serampore, the brethren then at that station answered them by others, dated July 14, 1820, expressing their regret that it should have been supposed that they entertained any wish to alienate the property from the Society, and their willingness to make, if it were practicable, such alterations in the deeds as might render them unexceptionable. Had measures been taken to effect this object, the discussion would, of course, have been brought to an immediate and agreeable termination. Subsequent letters, however, did not fulfil such an expectation; but, on the contrary, indicated unabated dissatisfaction with the proceedings of the committee. With a view to dissipate this impression, and set the whole question at rest, a full explanatory letter was drawn up in April 1821, in which the assurance was repeated, that the committee had been actuated by no design towards their Serampore brethren but that of protecting their reputation, while, at the same time, they had been constrained to fulfil their own duty to the public. It was added, that having done all that appeared practicable, they must close the correspondence by again declaring that the mode in which the property was still settled, was not satisfactory.

In August, 1822, Mr. John Marshman arrived, and soon after held repeated conferences with the committee on this point. A memorandum was afterwards prepared, stipulating, on the part of the Serampore missionaries, that they should yet frame their plan "for securing the establishment there to the great objects for which it was instituted, so as to avail themselves of the aid, co-operation, and interference of the Society at home, if necessary"—an arrangement in which the committee were induced to acquiesce, rather than prolong discussions which promised no beneficial result.

Since the date of that memorandum, no information has been received on the subject; nor has it been formally resumed, though the committee have subsequently deemed it right to intimate that their opinion on the case has undergone no alteration.

While these discusions were in progress, another subject was brought forward, which eventually affected, in an equal degree, the connexion between the Society and the missionaries at Serampore. This was the establishment of the Serampore College, in 1818. Upon this undertaking the advice of the committee was not solicited, nor was it ever considered as connected with the Society; but the expense thus incurred absorbed the funds which had been previously devoted by the Serampore brethren to missionary efforts, and it became necessary for them to solicit British aid even for the maintenance of the college itself. Application being made to the committee for this object, although they could not consider the funds entrusted to them as generally available for such a purpose, yet in order to meet the wishes of their brethren, as far as they could with propriety, they engaged to relieve them from the expenses attending the preparation of pious natives for the Christian ministry.

Six months afterwards, Mr. John Marshman applied for pecuniary aid towards the missionary stations also, the support of which the Serampore brethren had formerly taken upon themselves, and which they now regarded as their own, exclusive of the Society, but which, for the reason already stated, they were no longer able to maintain. Upon this occasion it was resolved, "That on being furnished with a statement of the stations and missionaries, for whom support was needed, the committee would take such part of the same on themselves as their resources would allow." Without waiting, however, for a formal reply, a grant of 1000*l.* was voted, and two other donations, each of an equal amount, have since been made.

In addition to this, at the request of their Serampore brethren, Mr. Robinson, still supported by the Society, was permitted to occupy the station at the Lall Bazar chapel in Calcutta. Mr. Williamson, also, another European labourer, was, on a similar application, taken on its funds. By these two arrangements an expenditure of nearly 600*l.* per annum was transferred from the Serampore missionaries to the Society.

On the arrival of Dr. Marshman, the subject of pecuniary contribution was again urged on the committee, with a view to render the arrangement as permanent as the nature of the Society would admit. It was felt objectionable, indeed, that the stations had been, and all their contemplated missionary efforts were to remain, identified with the college; but waiving this, it was agreed, at the proposal of Dr. Marshman, that one tenth of the general receipts of the Society should be remitted to Serampore—it being stipulated at the same time, on the part of the committee, that regular information should be given of the mode in which the money so voted was expended.

In less than three months, Dr. Marshman informed the committee that the expenses of the Serampore stations had materially in-

* See an account of this meeting, and a circular issued from it in the periodical accounts, vol. vi. p. 340.

creased, and requested that a special meeting might be convened, to consider of allowing to Serampore a sixth part of the Society's income; intimating also that even a larger sum might hereafter be solicited. A few days before the committee met to consider this question, which was delayed, to suit Dr. Marshman's convenience, till the 15th of March last, a paper, intitled a Confidential Statement, was forwarded by him to every member of the committee. It contained a new proposal. On the ground that 2400*l. per annum* was indispensably necessary for the missionary efforts either made or contemplated at Serampore, Dr. Marshman relinquished his intention of asking for any definite proportion of the Society's funds, and wished to learn what sum the committee would engage to remit annually, that he might supply any deficiency by bringing before the public a distinct claim for the remainder.

On the day already mentioned, a very numerous attendance of the committee took place, when Dr. Marshman laid this document before them. It was followed by the introduction of a letter, which had just arrived from Dr. Carey and Mr. J. Marshman, stating that in consequence of the inadequacy of their resources, they had placed upon the funds of the Society four of the stations, for which aid had been required, the cost of which would be nearly 600*l. per annum.*

As this measure precisely coincided with the arrangement proposed so long before by the committee, and as it appeared likely to restore unity in our missionary operations, the committee readily agreed to it, and proposed to Dr. Marshman to extend the same principle, so as to include the remaining stations, on account of which expense was incurred by their Serampore brethren. To provide for their management, it was suggested that the whole of the Missionary brethren in Bengal might form a corresponding committee, under the presidency of Dr. Carey; and, as the latter part of this arrangement appeared objectionable to Dr. Marshman, it was subsequently proposed to leave the superintendance of the stations to Drs. Carey and Marshman during their lives, reserving to the Society only the nomination of their successors.

The consideration of this proposal, and of the general subject, occupied several days of most anxious deliberation, and repeated efforts were made to prevent the painful issue to which the discussions were apparently tending. But as every proposal made by the committee was declined by Dr. Marshman, upon grounds which he declared to be imperative, they were constrained to yield to a separation, which their present communications with Dr. M. convinced them had actually been made, and which it was manifestly determined to maintain.

In admitting the conviction that it had become expedient for the Society and the Serampore brethren henceforth to act altogether separately, the committee were fully aware of the unfavourable impression which might be produced, and deeply sympathized in the painful feelings which the event might occasion; but they also felt that they could not consistently continue to vote the funds with which they were entrusted, to a body asserting entire independence — who would still appeal to the public by a seperate agency — whose demands were continually rising — and for the support of stations which were to be governed by the irresponsible council of a college.

While the committee are conscious of having fulfilled the trust reposed in them with the utmost tenderness towards their brethren at Serampore, they entertain no doubt that their constituents will feel the force of the reasons under which they have acted. May it please God to overrule this event, however undesirable in itself, to the furtherance of the Gospel of his Son!

Full particulars respecting the Serampore stations have lately reached us, which we shall insert without abridgment in the Appendix, as they would occupy too much room in the body of the Report. We shall now proceed to notice the principal events in connexion with the various stations more immediately united with the Society.

At Calcutta, the congregation in Lall Bazar Chapel, under the care of Mr. Robinson, has been gradually increasing, and nine persons have been added to the church, five of whom are natives. Chodron and Gorachund, the native itinerants, continue to labour as usual, nor are their endeavours without effect.

"Respecting the church in the Circular Road," say our junior brethren, in a letter lately received, "we are happy to state that since the death of brother Lawson, we have have experienced a gracious revival. The Spirit of God has evidently been poured out on the congregation. We have reason to believe that it commenced with the dying breath of our beloved brother. His solemnly affectionate admonitions to some of the young people proved effectual to their conversion. The firmness and happy frame of mind with which he encountered the last enemy, were greatly sanctified in reviving the drooping graces of several of his friends. He died as the patriarchs, leaving a blessing behind him. His funeral sermon, preached by brother Yates, was also blessed to several, so that during the last year, thirty have been added to the church, most of whom are young people from the age of thirteen to twenty. Several of these are Portuguese young men, who speak the Bengalee language, and who perform, to a certain extent, the work of Missionaries among the heathen, both by their example and faithful addresses. We are hence led to hope that through their instrumentality the circle will be widened, and that the English church in this city will prove one of the most extensive and lasting blessings to the native population here, and be the means of spreading the word of life to more distant parts. The members of it are a light shining in a dark place, the epistles of Christ read and known of all men. When in addition to this you consider the contributions they make towards missionary objects, and the means they possess of spreading the Gospel in this idolatrous country, we trust you will not object to one of your Missionaries giving the chief part of his time to so important a field of labour. What the church of Antioch was in the days of the apostles, that we hope the church here will prove to the present race of the heathens."

From the Annual Report of the Calcutta

Auxiliary Baptist Missionary Society, which was held in August last, when our venerable friend, Dr. Carey, filled the chair, we learn that there are four native places of worship occupied by the Society, situated in the most public places in the city, and generally attended by many hearers. Mr. Kirkpatrick and Mr. Carapiet are principally engaged in this service, which not only affords them an opportunity of preaching the gospel to thousands, but also of distributing great numbers of tracts, gospels, and other portions of the scriptures. On an average, it is estimated that not less than twenty native services are held every week in these Bungalow chapels, and frequently the whole day is spent in them, either in conducting public worship, or conversing familiarly, during the intervals, with those that remain for that purpose. Three members had been admitted into the native church; a fourth was proposed for baptism, but was soon afterwards removed by death. The present number in connexion with this native society is fifteen. Our brethren in this great city have been much cheered by the arrival of the additional Missionaries sent out last year. Their aid had become the more necessary, since the American brethren, Wade and Boardman, who had for some time usefully and acceptably co-operated with them in the work of God, were about to proceed to Burmah; in addition to which, our respected friends, Mr. Yates and Mr. Statham, have been compelled to intermit their labours for a time, and seek, by revisiting their native land, for a renewal of that vigour which long continued exertions had materially impaired. During the absence of Mr. Statham, the services he has hitherto conducted will be chiefly maintained by Mr. George Pearce, who will reside at Doorgapore. Mr. James Thomas will render assistance at the English chapel, while his principal attention will be devoted to the Mussulman population of Calcutta, who are computed at 10,000 souls, without any Missionary expressly engaged for their benefit. Mr. Thomas was prepared for this branch of service by his acquaintance with the Hindosthanee, acquired before he left this country. Mr. Pearce had also made considerable proficiency in the Bengalee; and the superior advantage thus possessed by these brethren, who last entered on the missionary field, has been so evident and considerable, as to entitle the Language Institution, formed with the express design of thus qualifying Missionaries to enter much more speedily on their important work, to the patronage and support of the Christian public.

The Benevolent Institution, conducted by Mr. and Mrs. Penney, continues to be a source of much benefit to the indigent youth of Calcutta. The present number of pupils is 258, among whom are to be found Europeans, Hindoos, Mussulmans, Portuguese, Indo-Britons, Chinese, Africans, Armenians and Jews. Since the establishment of this institution, upwards of 1000 children have been fostered under its benevolent wing, who would otherwise, in all probability, have been doomed to a life of ignorance, wretchedness, and vice. Instead of this, many of them are now filling respectable stations in life, with honour to themselves, and satisfaction to their employers; while in some there is reason to hope that effects far more pleasing have been produced. Two brothers, who had been educated in the institution, died lately, testifying their faith in the Son of God, and praying for their relations, teacher, and the whole world. Nor must it be forgotten that the Calcutta Juvenile Society, who are zealously engaged in conducting prayer meetings from house to house, distributing tracts, and establishing Sabbath schools, is composed of young men who have been educated here. It is gratifying to add, that the value of this institution is evidently appreciated by the public and the government. For several years past a highly respectable lady has presented each girl with a garment, on condition of her making it herself. The government have also made a generous donation of 13,000 rupees during the last year, in order to liquidate the debts, and repair the school-room of the institution.

The printing office, conducted by Mr. Pearce, is becoming more and more important as a means of diffusing intellectual, moral, and religious truth. Beside many thousand tracts and school books, in various languages, and other miscellaneous works of a larger size, there have issued from it a Commentary on the Romans in Bengalee, by brother Eustace Carey; a work on Geography, with other small publications in the same language, by brother Pearce; with a Harmony of the Gospels, in Hindosthanee, a new Translation of the Psalms, and an Epitome of Natural History, with various other works in Bengalee, by brother Yates. About seventy persons are employed, in various capacities in the office, among whom are several native Christians, thus comfortably supported by their own labour. A service is held for the benefit of all the office servants, twice or thrice a week, which, it is hoped, may lead many of them to an acquaintance with the truth of the Gospel; and eventually, under the divine blessing, to an experience of its power.

It may not be improper to add, that the expense to the Society of the various missionary operations at Calcutta which have now been described, is, compared with their extent and importance, extremely moderate; and that our brethren there have lately been engaged in erecting premises for the Society, which, when completed, will relieve the station from the heavy burden of house rent. The estimated cost of these buildings is 5000*l.* of which sum the Missionaries themselves hope to furnish a moiety.

A letter, lately received from Mr. George Pearce, will furnish an appropriate close to our account of this station. "It has struck me, from what I have observed, during the short time I have been in this country that much more is doing here than the generality of people in England are aware of. I have heard some of them use a kind of despondingly language in reference to India, as though what had already been accomplished was not a sufficient return for the money and labour bestowed. But could such persons see what is now visible in India — the removal of European prejudice — the number of European Christians — the readiness with which this part of the community aid the cause of christian benevolence in every form — could they see the natives crowding to hear the word of

life, and inviting the preachers to visit them again — prejudice fleeing before the truth — schools filled with children, male and female — the press pouring forth the Scriptures and religious tracts in many languages, and to all parts of this extensive country — and, finally, were they privileged to surround the table of the Lord with numbers of native Christians, by whose conversion, if they knew them, they could have no doubt, they would then see in all this the finger of God, as evidently as Belshazzar saw the hand writing upon the wall!"

At Cutwa, Mr. William Carey is called to exercise patience, while scattering around him the precious seed of the kingdom. No additions have lately been made to the church under his care. He states, however, that a person, formerly a Brahmin, had come from Burdwan, desiring to receive religious instruction; and that there are at Cutwa two or three other persons who have expressed a wish to join the church, though he is not yet quite satisfied of their piety. Mr. Williamson, who has taken charge of that part of the Cutwa church, situate in the district of Beerbhoom, has entered on his work with assiduity and zeal. He resides at a place called Sewry, and is assisted in his efforts by four native itinerants, who are stationed in villages at some distance from him. The church consisted, at the date of his last letter, of 37 members; nearly all of whom are converts from heathenism. In his endeavours to instruct the female part of his flock, only one of whom was found able to read, Mrs. Williamson takes an active part; and the progress already made is highly encouraging.

It was mentioned in our last Report that Mr. Burton had fixed at Digah, which had till his arrival been without a pastor, from the period of Mr. Rowe's death. Here he was soon called to drink of the cup of affliction; his excellent partner being removed after a short illness, on the 1st of April in last year. Mrs. Burton was, in the true sense of the word, a female Missionary. From her lips many of the poor Batak women had heard the gospel; and her last strength was spent in teaching a day-school of children of both sexes, belonging to invalided European troops. She expired in the full possession of that hope and peace which the gospel only can impart. Several members of the native church having left this neighbourhood, its number is reduced to four. This includes the two itinerants here, who are constantly engaged among their countrymen at fairs, and other places of public resort, besides regularly preaching at six places, including the city of Patna, every Sabbath day. Mr. Burton, while acquiring the language, is not without more congenial employment; preaching at Dinapore, to a number of Europeans, chiefly soldiers, and superintending the schools, which were under the direction of Mrs. Rowe, who has lately found it necessary, on account of her fatherless children, and the state of her own health, to return to this country.

At Monghyr the work of God appears steadily to advance. Several persons have been, during the last year, added to the church, which now consists of 35 members; and in some instances the power of divine grace in subduing prejudice and removing the hardness of the heart, has been delightfully conspicuous. The worship of God is well attended, and the schools for native children are in a prosperous state. Among the scholars, 30 can read the Scriptures well, and many more can read tracts and easy books, and repeat considerable portions of Watts' Catechism in Hinduwee. But while the heart of our Missionary brother, Mr. Leslie, has been cheered by these indications of a blessing attending his faithful labours, he, too, has been called to sustain a painful and unexpected bereavement by the death of Mrs. Leslie, who expired after only one day's illness, on the 9th of April, 1826. Her career, though short, was such as to inspire the pleasing hope that, had her life been spared, she would have been an eminent blessing to the natives.

No intelligence has lately reached us respecting Mr. Jabez Carey at Agimere, nor has it yet been found practicable to send a Missionary to occupy the premises belonging to the Society at Moorshedabad.

At Colombo, in the island of Ceylon, the congregation supplied by Mr. Chater has considerably increased in number; and the mode he has lately adopted, of employing native Singhalese to read the Scriptures to their countrymen, has proved the means of exciting much attention in the surrounding villages. At one of these, called Ooggalla, a very pleasing circumstance has lately occurred. The Mohandiram, a native headman of the place, one of whose sons had previously been united to the little church at Hanwell, was baptized, with his wife and other son; publicly assigning, on the occasion, intelligent and scriptural reasons for renouncing the errors in which he had been educated. The subsequent conduct of this family has well accorded with their profession, and the case has excited considerable attention and enquiry in the neighbourhood. Mr. Chater has found it expedient to request the assistance of Mr. Siers at Colombo. Several additions have been made to the church at Hanwell; a native youth, called Carolis, has been appointed assistant there, and Mr. Chater will himself visit this station as often as he can.

During the last year the fertile island of Java has continued to be the scene of intestine commotion. Hence the exertions of Mr. Bruckner have been almost wholly confined to preparations for the press; but even the printing of the New Testament has been delayed, in consequence of apprehensions entertained by the local authorities that the result of circulating the Scriptures may be politically unfavourable. The aspect of affairs in Java being thus unpromising, Mr. B. has been instructed to remove to the adjoining island of Sumatra, where his knowledge of the Malay will be of immediate service, and where he can also carry forward the work of translation for the benefit of the Javanese, for whose best interests he appears very deeply concerned.

The removal of Mr. Burton from his hazardous abode among the Bataks, in the north of Sumatra, was noticed in our last Report, in which it was also stated that Mr. Evans had been directed to proceed to Bengal; as the difficulties thrown in his way at Padang were such as to preclude much hope of success in his work as a Christian Mis-

sionary. Before these instructions could reach Mr. Evans, he had, with his family, embarked for this country, at the earnest recommendation of his medical friends at the settlement, and encouraged by the liberal offer of a gentleman, who undertook to convey them to England and back again to Padang, free of expense. The health of Mr. Evans was much improved by the voyage, but as the combined and decisive opinion of the faculty here opposed his return, the Committee could not urge him to take that step. As the prospect, however, appeared somewhat more cheering when he left Padang, and Mr. Ward had already removed there, with his printing press, it has been determined to make the experiment a little longer, and to associate Mr. Bruckner with Mr. Ward in the duties and labours of the station.

WEST INDIES.

In reviewing the history of our Mission in Jamaica since our last Annual Meeting. we perceive abundant reason for gratitude and joy. In every direction the work of God has been happily advancing; while his protecting care has been extended towards our Missionary friends, so that we have not had, as on several former occasions, to mourn the breaches of death amongst them.

The increase of members in the first church at Kingston, so long under the faithful superintendence of Mr. Coultart, has been considerable; and though he has been constrained on account of Mrs. C.'s continued indisposition, to leave his important charge for a season, the worship of God has been regularly maintained among them by the united efforts of Mr. Tinson, Mr. Knibb, and Mr. Flood, the last of whom left England, shortly before the last Anniversary, with Messrs. Mann and Baylis. The school conducted by Mr. Knibb, appears to be of growing utility. A public examination of the pupils was held in December last, when many persons of respectability attended, and expressed much pleasure and surprise at the progress of the pupils. It is highly encouraging to add, that many who were educated in this school, have become members of the church; and others are candidates for the same privilege.

The chapel hitherto occupied by Mr. Tinson's congregation having been found, in point of situation, and otherwise, inconvenient, premises better adapted for their use have been engaged in the city. They were opened for divine worship, after the necessary repairs and alterations had been completed, on the 24th of December. "Appearances," says Mr. T. "are very encouraging; but we know who must give the increase, and I trust we have gone out in his strength. Hitherto the Lord hath helped us beyond our expectations, and we can only say, with feelings of grateful adoration, 'what hath God wrought!'"

The exertions which have for several years been made at Port Royal, the ancient capital of the island, have issued in the formation of a church there, of which Mr. Knibb has taken the charge. About 150 members belonging to Kingston have been united to it; and at the date of the last accounts, the number of converts had considerably increased.

"At Spanish Town," Mr. Phillippo writes, "our prospects are indeed cheering. The number of our stated congregation nearly doubles what it was last year. Not less than 400 young persons have been added to it within the last two or three months, almost all of whom seem earnestly enquiring the way to Zion with their faces thitherward." Mr. Philippo has been laboriously engaged, for several months past, in superintending the erection of a new chapel—necessary, not merely on account of the size of the congregation, but because the other was dangerously out of repair—and such is the interest taken by the people in this service, that many free persons of colour, both in the church and in the congregation, submit to the greatest drudgery, solely that they may present the fruits of their labour as an offering to the house of God.

At Old Harbour, Passage Fort, and several other places in the neighbourhood which are supplied by the joint exertions of Mr. Philippo and Mr. Baylis, the prospects are equally animating; and scarcely a week passes but deputations are sent down to Spanish Town from the contiguous parishes, reiterating the Macedonian cry, "Come over and help us."

"With facts like these in view, we cannot wonder that Mr. P. should remark, "Jamaica is certainly a very promising field of missionary labour. My prayers to the great Lord of the harvest shall be, that he would animate the friends of Missions afresh to acts of benevolence, so that the gracious purposes of Heaven towards these needy sons of Ethiopia may not be retarded (if I may so say) for lack of pecuniary means."

Although the Committee have not yet been able to supply the vacancy at Anotta Bay, occasioned by the death of Mr. Phillipp, the work of the Mission has not been altogether at a stand. Mr. Flood has occasionally visited the station, and had the pleasure to receive upwards of twenty members into the church at the close of 1826. The other Missionaries from Kingston were present, and took part in the services of the day; and though on account of the unsettled state of the weather, and the badness of the roads, the journey was fatiguing and difficult, our brethren were more than compensated by the affectionate gratitude of the poor people for whose benefit they laboured.

The Stations at Montego Bay and its neighbourhood have been brought prominently into view during the past year, in consequence of Mr. Burchell's visit to this country, and the appeal which the Committee felt themselves constrained to make for aid towards a new chapel for his congregation. The success which attended that appeal demands especial gratitude to the Giver of all good, and to those christian friends who became, so cheerfully, the dispensers of his bounty. Nor was the satisfaction of Mr. Burchell diminished on his return to the people of his charge, by any painful alteration. He found the churches both at Montego Bay and Crooked Spring in a very pleasing and prosperous state; the exertions of his esteemed coadjutor Mr. Mann, had been unremitting and successful; and on the third Sabbath in March 75 persons were baptized. The day was found to be unusually interesting and solemn; and there seems good reason to anticipate that the word

of God will yet grow and prevail. Mr. Burchell has commenced preaching at the town of Falmouth, where for a long time hundreds have eagerly desired his visits. Arrangements have also been made for occupying the Station at Ridgland, in the parish of Westmoreland, mentioned in our last Report. We regret to add, that the gentleman who proposed the formation of the last Station, and who had, from the first establishment of the Mission on the Island, been its steady and liberal friend, has lately been removed by death.

But while we have been enabled, through the divine goodness, to make so encouraging a statement of the progress of our operations in Jamaica, it is necessary to state that intelligence has lately been received of a nature to excite serious apprehensions for the future welfare of the Mission. A consolidated slave law passed the House of Assembly on the 22nd of December last, in which, among many other enactments of a widely different character, several clauses are inserted of a tendency equally injurious and unjust. Among other restrictions, a Missionary, by this law, is prohibited, under pain of fine and imprisonment, from receiving any contributions fram the negroes who attend his ministry. It is well known with what honourable liberality that class of the population have seconded the efforts of this and other Societies for imparting to them the gospel; and if the measure of support they have so cheerfully yielded be withdrawn, much larger sums will be required from this country to maintain the Mission on its present scale — to say nothing of the earnest and reiterated demands for extending it. Repeated applications have been made to government on the subject, and we earnestly hope our representations will not be vain. May He, by whom kings reign and princes decree justice, graciously interpose to defend his cause in this important island from the danger which threatens it!

Accounts from the Bay of Honduras wear no features of particular interest. Mr. Bourn has been enabled to keep up the accustomed services at the chapel; and is cheered by the countenance and occasional assistance of a pious and intelligent friend, lately gone out to Belize in a commercial capacity.

Mr. Schlatter, who has been residing for several years among a Tartar tribe in the south-eastern part of the Russian dominions, and of whose zeal and self-denial we have had former occasion to speak, visited London in the commencement of the year for the purpose of conferring with the committee. The interview strengthened all those feelings of respect and Christian affection with which they had previously regarded this devoted man; but his present views on some parts of divine truth are such as to render inexpedient the closer union between him and the Society which was once anticipated.

Since the last annual meeting no additional missionaries have been sent out by the Society. The services of Mr. Joseph Burton, late pastor of the church at Canterbury, have been accepted by the committee; but his departure to Jamaica, the chosen scene of his labours, has been suspended, till the decision of government is known on the subject to which we have already referred. Other suitable labourers are ready to engage in this honourable service, and it will be a pleasing employment for your future committee to send them forth into the field as rapidly as the means placed at their disposal will allow.

The cash account now to be submitted to the meeting will exhibit a considerable increase on the whole receipts of the Society, compared with the amount reported at your last anniversary. This has arisen in part from the generous efforts made in favour of the cause at Montego Bay; and partly from collections made on a journey through Scotland by Dr. Marshman and Mr. Anderson, the result of which was about 1100*l.* principally in aid of the translation fund. To this branch of missionary expenditure our respected friends in the north have, for many years, shewn a zealous and liberal attachment; nor can we permit ourselves to doubt that if the God of missions condescends still to employ your Society as an instrument in his hand to give light to them that sit in darkness, and to proclaim liberty to the captives, the friends of the Saviour in that part of our native island will continue, by their kind benefactions, to co-operate in the work.

In addition to the customary donation of 200*l.* kindly sent us by the Netherlands Auxiliary Society, several other contributions have been received from Mennonite friends in various parts of the continent; gifts which we hail with unfeigned pleasure, as a pledge that that numerous and opulent body of our fellow-christians will ere long come forward more generally to claim a share in the delightful service of evangelizing the heathen. Nor would we fail to notice a remittance of 20*l.* from Grahamstown, in South Africa, sent by a few pious friends who, amidst strenuous exertions to maintain the worship of God among themselves, have not forgotten those who are utterly destitute of such privileges. The New England Society, also, has continued, by repeated benefactions, made through their agents in Jamaica, to assist the mission there.

Considerable aid has been derived from legacies during the past year, among which the generous bequest of 1000*l.* by Samuel Broadley, Esq. late of Bradford, Yorkshire, deserves especial mention. A renewed donation of 50*l.* has been made by Mr. Deakin of Birmingham, and Thomas Key, Esq. of Water Fulford, has added 200*l.* to his many benefactions, besides contributing 50*l.* to the Widow's and Orphan's Fund, an object which does not yet appear to have attracted the notice it deserves.

Your committee would gratefully acknowledge the divine goodness in affording to their highly-esteemed brother and associate, Mr. Eustace Carey, such a measure of health and strength as has enabled him to render much valuable aid to the Society in visiting many parts of the kingdom to preach and collect on its behalf; and they trust that he will be permitted, for the present at least, to continue these acceptable labours. To numerous friends, both in town and country, who have kindly exerted themselves to pro-

mote the same object—including many female friends who have recently been employed in aid of native female education—cordial thanks are respectfully tendered. May the principles of obedience to God, and compassion to men, from which such services legitimately flow, flourish and increase more and more throughout all our churches, till the fulness of the Gentiles be gathered in, and all Israel shall be saved!

It is merely an act of justice to the Society to remark that its present state constitutes a very forcible appeal to public liberality. It is well known that we have never accumulated funds in reserve; but that, on the contrary, our operations have uniformly been conducted on a scale fully commensurate with our resources. With such urgent calls to increased exertion on every side, it has seemed impossible to do otherwise; and yet the natural effect has been to compel the committee to adopt a strain of importunity not always agreeable to their feelings. At this season of the year there has generally been a considerable balance in hand; instead of which various remittances and payments are now due; and foreign drafts to a very considerable amount have been accepted on behalf of the Society. The committee trust that the statement of these facts will be sufficient to rouse the zeal and energy of the friends of the Society on its behalf, and will not therefore recur to the numerous and powerful arguments which might be drawn from the necessity and nature of the work itself. The experience of each revolving year supplies new proof that, however feeble our exertions, and however defective the spirit may be in which they are carried on, the blessing of God is not withheld from them—and this consideration, surely, may well animate us to continue and enlarge them. "Wherefore, beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

After the Report had been read, the various resolutions, which will be given in our next number, were moved, and seconded, and carried unanimously; and many interesting addresses were delivered.

The Rev. *Joseph Kinghorn* said that the committee had been looking forward to this day with concern and anxiety. Having passed through a crisis, involving more than common responsibility, they have been particularly anxious that their fidelity to the trust reposed in them should be evidenced to the Society. They have taken all possible means to preserve the union, but in vain. The correspondence and discussion were long and tedious. You will remember the impossibility of quick communications with persons in so distant a land. We have had to exercise patience. We have made various efforts and offered many prayers that those efforts might be successful. We have done all we could to prevent such a report as this being read to you to day. You also have been looking forward to this day with anxiety. The movements of the committee plainly indicated that something very particular was under consideration; and in our several connexions and neighbourhoods we have often been asked what was going forward—and we have been obliged to give some answers to these inquiries. Now the matter has been brought to a conclusion, we present an account of our proceedings, which we trust will obtain your approbation and sanction. We regret the separation, but we were driven to the measure. Yet, though cast down, we are not destroyed. We have only been in the situation in which many better men have been before us. There has never been a good cause without any difficulties. All voyages are liable to storms. Christianity itself has had its difficulties. Though we have been exercised with a storm, we are not cast down. Do not you be cast down; do not, by frowning upon us, diminish our energies or our hopes. Those who drew up the Report which has been read, have acted wisely in stating fully and fairly what has been done. We found ourselves compelled by a sense of duty to resist the demands that were made. We were entrusted with the gifts of your liberality, the object of which has been constantly expressed in your annual reports to be for preaching the Gospel to the heathen. The sums that have been given, or proposed to be given, to the brethren at Serampore, were only to assist in the support of their Missionary stations; and we required accounts of the manner in which these monies should be dispensed, and of the progress made in the work of the Lord at the respective stations. Such accounts we required, not from any suspicion of our brethren at Serampore, but to enable us to answer any inquiries that might be made of us at home. We were never consulted upon the building of the College, and we have not felt ourselves called upon to give any opinion on the propriety or impropriety of the undertaking. We leave this to those who have built it. We do not deny that many advantages may be derived by the natives of India from the cultivation of literature. Whether much good has ever been done by colleges and universities, in extending the kingdom of Christ, that kingdom which is not of this world, may perhaps be questioned; but however this may have been, the establishment of a college formed no part of your plan, and we could not, without manifest injustice to you, appropriate any part of your funds to this purpose. We have no objection to literature, to the extension of literature, or to the means of doing it. It is an instrument of great usefulness, when properly directed, of which the world knows not the value. Many a man has been deemed an idler when labouring hard in literary studies; but it has afterwards been evident that he was preparing for the future service of the church

But we are your stewards, and stewards should be faithful to the trust reposed in them. Our appeal is to you. If you think, that on the whole we have acted faithfully in regarding your interests and dispensing your liberality, you will signify your approbation, and sanction what we have done. But whatever you may think of the conduct of your committee, or whether you may be pleased to elect one of us again, we trust you will go on with your exertions in the cause. But we must entreat you to help us by your prayers. Think of the important consequences dependent on the deliberations of a few obscure men composing your committee. An oppressive feeling of this often rests upon our minds: we are legislating for millions; the immortal interests of millions of our fellow-men, are involved in our decisions; according as things appear to us, we send missionaries to one station or to another. We need the best influences to direct us. Pray that we may be guided aright. We beseech you to be united among yourselves as you have hitherto been. And whenever you pray for yourselves pray also for this Society, and for all missionary Societies, and for the success of missions in every part of the world.

The Rev. *Samuel Nicholson*, of Plymouth, remarked, that we should calculate on the service of God being attended with pains as well as pleasures. It is only, said he, by the tremendous alternative of renouncing this service altogether, that we can ensure an exemption from the sorrows and afflictions of the church. We must often have cause to shed tears, but such tears issue in joy. The statements now laid before you by the Committee are made, not to criminate others, or to exculpate themselves, but in order to give you the information you must have desired. But while you are called by these statements to share in sorrows, do not yield to despondency. Though this Society and the Serampore missionaries now form two distinct bodies, mutually independent of each other, we trust they are both depending on our common Lord; the difference we hope was not about the end to be aimed at, but about the means of attaining it. Disunion is always to be deplored; but the case is not new. Paul and Barnabas once exhibited the unlovely sight of two apostles engaged in sharp contention; yet that event in the issue was not unfavourable to the cause of the Redeemer. And that the facts which have been stated to you today, will eventually lead to the furtherance of the Gospel, no person who confides in the power and grace of Christ can reasonably entertain a doubt. But the report excites feelings of joy as well as of sorrow. Missionaries have been removed by death; but their dying admonitions have done immense good, and one funeral sermon has been the means of spiritual life to several immortal souls; and the converts have become instruments of further promoting the cause. This furnishes matter for much gratitude. Let us also be careful to maintain a correspondence between the character of the kingdom of Christ, and the spirit in which we address ourselves to the work of the Lord. Animosity and bickering are not adapted to extend that kingdom which is righteousness, and peace, and joy in the Holy Ghost. There is need of humble, frequent, fervent prayer, at the throne of grace: this will draw down the best influences to advance the cause, will hold in check every secular, jealous, and desponding spirit, and call forth the exertions of that power which will at length regenerate the world.

The Rev. *Eustace Carey*, from Calcutta, considered the recent crisis as a most trying one for the Committee. Those, said Mr. C. who have conducted the business through this eventful crisis, do indeed deserve your increasing confidence. Though I have been connected with the Society for fifteen years, that is, ever since I was a boy, my respect for the committee is now greater than ever it was before; on account of the labours in which they have engaged to bring matters of such magnitude to a termination. I sailed from Bengal to America with a captain in whom I had unbounded confidence, yet this confidence was increased after we had passed the Cape of Good Hope. He enjoyed the respect and confidence of all the passengers: in fair weather we never entertained the least doubt of his ability; but when we witnessed the anxiety, and care, and judgment he displayed in a violent storm, our confidence increased, and our respect rose even to admiration. Such are my present feelings towards the committee. I am now only afraid that the friends of the Mission may regard the separation with too deep regret. The separation is certainly to be regretted, but there are circumstances which may reasonably diminish this regret. Though the committee, consistently with their trust, could not concur in the establishment of the college, yet they bore no ill will to the literary part of it; and as far as it contemplated strictly religious objects, they were ready to assist, and engaged that the expences of those native students who had embraced Christianity, and were preparing themselves to become preachers of the Gospel, should be defrayed from the funds of the Society. And now that the separation has taken place, we feel pleasure in believing that the labours of the Serampore brethren will be undiminished; their income is considerable, and we wish them success in the name of the Lord. The literary pursuits at

Serampore, and all other literary institutions, will have a favourable aspect on missionary exertions. We consider them as auxiliary to the cause, and as such, we regard them with good will. Besides the Serampore college, there are several other institutions with kindred objects. There is the Calcutta School Book Society, for printing and circulating books of useful instruction in the native languages; the Calcutta School Society, for the introduction, extension, and improvement of the system of education; the Bengal college, for the literary and scientific education of natives and Europeans; and the Diocesan college. All these we hail, as fraught with great advantages to the natives of India. Yet with the committee, the more simple and spiritual their plans and operations are, the more success may be expected. We should not forget that the intelligence of the people of India may be resuscitated, and they may rest in infidelity. It is not merely the march of intellect that we are desirous of seeing, but the progress of Christ and his cause in the East and in the West. Literature has its pleasures, but Christianity has higher pleasures still. We might have taught the Hindoos to read, and to reason too, without introducing the doctrines of revelation. But we aim at a nobler object. God forbid that we should glory, except in the cross of our Lord Jesus Christ! And the unsearchable riches of Christ are never preached for any long time with earnestness and zeal, without considerable success. Some of the natives have lived fifteen, others twenty, or twenty-five-years after their conversion; their lives have been exemplary, and they have died the death of the righteous. This holy living and happy dying has been the result of the labours of this Institution, and I cannot but congratulate its friends on having been instrumental in sustaining such a blessed agency. Those parts of the report which are painful are more than relieved by the statements in other parts. It is too frequently said that little, if any thing, has been effected; but this is a mistake. At a meeting held a few months ago at Calcutta, at which my dear and venerated uncle, Dr. Carey, presided, he made the following remark:—"You junior brethren are often lamenting the want of success; but I have been in this country two or three and thirty years, and when I compare the state of India now with what it was then, I find abundant reason to bless God and take courage." And if this was his language and feeling in India, surely we have no reason to despond at home, with persevering, spiritual exertion, and humility in pursuing our labours. God hath said, Mercy shall be built up for ever. But it may well excite our wonder and deepest humility, that the purposes of Christ's death should be identified with human agency. The most successful instruments employed in this work will feel something like what the apostle felt when he called himself less than the least of all saints. This experience and temper of mind has been eminently preserved by Dr. Carey. About four or five years ago, when he was apparently within an hour or two of dissolution, he said to Dr. Marshman, "If you preach a funeral sermon, let it contain no laboured eulogium. Let your text be—*Have mercy upon me, O God, according to thy loving kindness: according unto the multitude of thy tender mercies blot out my transgressions.*" This was his language after a life of assiduous labour in the service of God. Fuller died in a similar spirit, expressing his reliance on the mercy of God, and the merits of Christ. Let us cherish this spirit; let us be self-subdued and self-renouncing; let us gird up the loins of our minds; let us augment our labours and multiply our missionaries, not doubting of the divine blessing.

The *Rev. John Statham*, from Calcutta, expressed peculiar satisfaction in the proceedings of this day. When the report and resolutions of the meeting reach the friends of the Mission in India, that confidence in the Society, which has sustained some diminution, I have no doubt, said Mr. Statham, will be completely restored. I am just returned from that country, and can safely assure you that there has never been a better prospect of abundant success than at this time, for labourers going forth in the strength of the Lord. Just before my departure I attended the baptism of some natives, and the impression made on the spectators was evidently great. One who saw a Mussulman baptized was convinced and converted: he was a Moonshee, or man of learning, whose renunciation of caste and profession of Christianity made a deep and lasting impression on many of his idolatrous neighbours. The preaching of the gospel to the natives is continued with great assiduity. Many young men have been raised up to preach salvation to their countrymen. These young men frequently meet together to encourage one another in the work. I visited them just before I sailed, and was delighted with what I heard. Their prayers for this Society were very fervent. They often go into the streets with the New Testament in their hands, which they read to companies of persons that collect around them. In this way Mr. Kirkpatrick was raised up, who preaches with great fervour and eloquence. The prejudices of the natives, wherever Missionaries are stationed, are much diminished. Time was when Christian preachers could hardly go forth without personal danger; now the natives

encourage them. Not long ago I was called to visit a poor old native convert. i Upon inquiring what were her expectations for eternity, and what hope she had beyond the grave, she answered, "I have Christ in my heart, I want no more:" and she desired me to make her will, bequeathing her house and ground about it to the Missionary Society. Schools are established at every station; and many of the natives, who at first thought there must be some sinister design in them, and therefore refused to let their daughters attend, now wish them to be admitted. But I must urge the necessity of continued exertion. Oh! could you have seen and heard, what my dear brother who spoke last and myself have seen and heard, your hearts would be more powerfully drawn forth to compassionate the poor Hindoos. Much has been done, but more still remains to be done. Where the Gospel has not reached, there is the same cruelty and superstition as ever. Oh! send out more Missionaries, faithful men. There should be two or three at each station; then more work would be done, and the illness or death of an individual would not interrupt it.

The *Rev. Dr. Winter.* I feel no small pleasure in attending and addressing this meeting. The pleasure, indeed, is alloyed with some regret; but considering the whole bearing of the circumstances stated in the report, I trust the effect will be advantageous. When Christians fall out by the way on minor points, they have a fine opportunity for exemplifying the spirit of Christianity, the temper displayed by the divine author of our dispensation. Could we carry that temper into all our proceedings, we might cherish a confidence that our labour would not be in vain. I have always been pleased with the calm simplicity which, from the beginning, has uniformly characterized this respectable, and now large, society. The Christian public, and the practical men of other societies, feel an increasing interest in it. And some time ago, when I was travelling in Scotland for another society, I observed among many Pædobaptist congregations, a very high degree of respect prevailing for the pure Christian principle which has directed the proceedings of this Society. I rejoice in the prosperity of this and all Missionary institutions. These meetings excite a glowing zeal in the cause; but it is one thing to feel excitement on this occasion, and to rely on the promises that the day of triumph will come; — and another thing to go away, and feel and act as individually required to cooperate in the work. The feeling excited to-day will not do the business. Our chief dependence must be on the Spirit of God; but we must add our fervent prayers and vigorous exertions if we would succeed. In a manuscript sermon which I have seen, by the excellent Philip Henry, on *Thy kingdom come*, he has a remark particularly applicable to our present subject. "That which we pray for earnestly, we should labour for diligently." And there was much of the Missionary spirit among the early non-conformists, but the circumstances of the times were unfavourable to such undertakings. Let us be thankful that we live in happier days. But Missionary societies are in danger of sinking into inactivity and decrepitude, if the exertions of the Christian public are not continually called forth. Hence the great utility of Auxiliary Societies. The Bible Society and all religious societies are supported in a great degree by such institutions. Exert yourselves to form them where they do not yet exist; and where they are already formed, to quicken their energies and extend their efforts. Societies begun with zeal may decline: let us stimulate one another to continued and increased zeal and exertion, that the kingdom of Christ may be extended more and more till it shall fill the whole world.

The *Rev. Caleb Birt*, of Portsea. Meetings like the present exhibit the Christian church at its highest point of elevation. Hence it appears like Mount Zion, where treasures are laid up for a ruined world. The proper business of these meetings is to promote a spirit of labour and patient perseverance. Our confidence is in heaven, our chief resources are on high; but success is to be looked for in the exertions of the churches. The world is promised to Christ; but the church is to conquer that world for their Lord. Such being the object to be attained, enlarged and increased exertion appears necessary. Missionaries are the vanguard of the Christian army, who go forth relying on the assurances of the divine word, that the faith of Christ shall at last universally prevail. The warfare is against error and misery. Christianity, and that only, must rectify the disorders in the moral constitution of the world. A disturbing force has been introduced by sin; but this disturbing force shall be destroyed by the power of Christ. In the early stage of the mission, when all was hope, but all was untried, it needed the characters of Fuller and others to commend it to the public patronage; but now, after what has been accomplished, after what we have heard from Missionaries themselves, what more can be necessary to ensure its continued support? The aid of Auxiliary Societies is invaluable. They form the very sinews of the Institution itself, and there ought to be one in every church of the denomination. The field of labour is large,

extensive enough to call forth the energies of the whole denomination, which, when fully exerted may accomplish much. Such meetings as this are beneficial to London, and similar benefits will attend the establishment of Auxiliary Societies every where. The interests of this Society will be best promoted by forming auxiliaries. They will promote and preserve a missionary spirit; and when this becomes general, we shall be restored to the spirit of the primitive church, and shall attain primitive enjoyments. In the meantime all the efforts and sacrifices that we make will have their own reward, while we know that we are pouring consolations into the sorrows, and endeavouring to heal the maladies of an afflicted and guilty world.

The *Rev. John Birt*, of Manchester. After so much instruction and pleasure as we have enjoyed during the services of this and the preceding day, the time is now come to discharge the debt of respect and gratitude to those persons by whose kindness and liberality we have been furnished with the means of that enjoyment; I mean the trustees of the chapels in which we have been permitted to hold our meetings. The trustees of the chapel in which we are now assembled, have, for a series of years, proved the constancy of their kindness; and both to them, and to the trustees of Surrey Chapel, we are called upon, not only to *present*, but to *renew*, our grateful acknowledgments. The terms of the resolution, I am convinced, are so correspondent with the sentiments and feelings of all present, that it would display bad taste on my part, and be quite superfluous with respect to the meeting, were I to offer any thing by way of argument or persuasion, to induce them to adopt it. There is one name, however, by which the resolution is adorned, to which I must beg for a moment to advert, — the name of the Rev. Rowland Hill; than whom there is no man more known, more esteemed, or more beloved; — a man, who through a long course of years has been distinguished for benevolence and piety, even among the benevolent and pious. Mr. Hill is one of the few remaining links which connect the Christians of the present generation with those of a former period; and it appears as if he were spared until now in order to be an example to us of the high qualifications of those who had been his contemporaries. And who that beholds him, though at present in the decline of life, and witnesses the ardour of his mind, the energy of his delivery, and the intenseness of his zeal in the cause of God and truth, but must be convinced that "there were giants in those days!" Indeed to few, to very few is it given, so completely and so strikingly to exemplify that beautiful passage of holy writ, — *The path of the just is as the shining light, which shineth more and more unto the perfect day.*

The Rev. *Thomas Winter*, of Bristol. I do not regret that the question has been put to rest. I hope we shall all retire to day, grateful to God that the Committee have been enabled to keep distinctly in view the object of the Society, the promotion of that kingdom which is not of this world, the salvation of immortal souls. We wish the Serampore Missionaries a large supply of the spirit of Jesus Christ, and abundant success in their labours. We know the cause of Christ must advance; *he must reign.* Let us go on with increasing vigour of mind; let us make greater exertions; especially unite in fervent supplications for the outpouring of the Spirit. This God has promised, and he will not suffer us to labour without success. While we deplore the millions still in darkness, let us not forget that God has already given a few small pledges of what he will ultimately do for the world. I feel pleasure in thinking of the efforts of other denominations. The christian principle is expansive, and embraces all that love our Lord Jesus Christ in sincerity. I rejoice in the success of those whose chapel we are privileged to occupy to day; I congratulate them on their missionary labours among the heathens; and esteeming each as a brother in Christ, I say, Grace be with them all.

The Rev. *Dr. Townley*, one of the Ministers connected with the chapel, assured the Meeting that his brethren felt great pleasure in the accommodation they had been able to afford. For more than thirty years, said Dr. Townley, I have been interested in the Baptist Missionary Society. I rejoice in the good it has effected, and is still effecting. God has evidently been with its Missionaries. Before the invention of the art of printing, all the versions of the Scriptures that had ever been made did not amount to forty. It is matter of astonishment and gratitude to observe the number that have been made within a few years by the Baptist Missionaries alone, and some of these into languages before deemed the most abstruse and difficult of attainment, particularly the Sanscrit and Chinese. They have also been the instruments of winning souls to Christ, and turning many from the power of sin and satan unto God. They have raised the character of Christian Missionaries, who are now regarded throughout India in a very different light from what they were thirty years ago. Their efforts for the circulation of religious knowledge among the natives have been unwearied. The time will come when the early Baptist Missionaries will be remembered and revered as the greatest friends of human kind: their names are

already recorded on high. Let them go on in their work, and we cordially wish them good luck in the name of the Lord.

The various speeches were received with indications of great satisfaction. One sentiment appeared to animate the whole assembly. The other gentlemen merely moved and seconded the different resolutions without any speeches, or with only a few words. The Chairman briefly acknowledged the vote of thanks to himself; and the Meeting was closed by singing, "Praise God from whom all blessings flow," &c.

Contributions received on account of the Baptist Missionary Society, from May 20 to June 26, 1827, not including individual Subscriptions.

FOR THE MISSION.	£	*s.*	*d.*
Hartley Row, Auxiliary Society, by	7	0	0
Keynsham, Collection and Subscriptions, by Rev. Thos. Ayres.....	8	0	0
Kingstanley, Do. by Rev. J. Cousins	7	10	0
Sheffield, including £9. from Wincobank, by Mr. James Wheatley	50	0	0
Western District, ... by Rev. Richard Horsey	55	8	8
Kent, Auxiliary Society, ... by Mr. Parnell and Rev. W. Groser	124	0	0
Bedfordshire, Baptist Association, ... by Mr. R. Saunders	15	1	0
NETHERLANDS, Auxiliary Society, ... by Rev. S. Muller.....	200	0	0
Leeds, Salendine Nook &c. (including Female Education, £25. 18*s.* 11*d.*) by Rev. James Ackworth.....	42	11	11
Baptist Free School, Took's Court, Chancery Lane, by Mr. Kendrick	9	2	6
Shrewsbury, Collection and Subscriptions, ... by Rev. Manoah Kent ..	22	17	0
Rochdale, Auxiliary Society, by Mr. Kelsall	32	13	5
Hammersmith, Collected .. by Mr. S. Mundy	2	12	0
Edinburgh Association of Theological Students in aid of the diffusion of Christian Knowledge, by Rev. Dr. Gordon	3	17	0
St. Andrews University, Missionary Society, by Do.....	2	0	0
Bessel's Green, (including 12*s.* 9*d.* from Sunday School) by Mr. Fletcher ..	4	14	9
Sevenoaks, Collection and Subscriptions, by Mr. Comfort and Rev. P. Shirley	46	0	6
Audlem, (Cheshire) by Mr. R. Thurston	3	10	0
Greenwich, Baptist Church, Rev. W. Belcher, by Mr. Tosswill	18	12	9
Aston Clinton, Collection and Subscriptions, .. by Mr. Amsden	2	9	1
Fetter Lane, London, Collected by Mrs. Elvey	16	0	0
Kettering, Auxiliary Society, by J. C. Gotch, Esq.	36	4	2

Norwich, St. Mary's Auxiliary Society, &c. by Mr. James Cozens	32	14	10
Oswestry, Auxiliary Society ..... by Mr. Jones	5	0	0
Royston, Subscriptions, ... by Mr. John Pendered	10	1	0
Muswell Hill, Collected by Miss Gurney	1	15	0
Keppel Street, Auxiliary Society, by John Marshall, Esq. Treasurer	30	0	0
Maze Pond, Do. by Mr. Beddome	32	8	6
Eagle Street, Do. by George Bagster Esq. *one-third*	16	0	0
Taunton and its Vicinity ..... by Rev. Owen Clarke	22	15	7
Bucks Association, ... by Rev. P. Tyler	50	8	6
Bedfordshire Auxiliary Society, by John Foster, Esq.	191	0	10
Stroud, Subscriptions, ... by Mr. H. Hawkins, jun.	7	17	0
Dunstable and Houghton Regis, Penny Society, by Mr. Watts	5	6	0
Woolwich, Auxiliary Society, by Rev. A. Freeman	63	0	3
Church St. Blackfriars, Auxiliary Society, by Mr. Pontifex	24	4	7
Part of a Collection at Ditto. by Rev. James Upton	5	13	8
Salisbury, Collection, ... by Rev. P. J. Saffery	31	9	0
Snailbeach, Collection, &c. ..... by Mr. Naylor	7	0	0
Part of a Collection at Peckham Rye, by Rev. T. Powell	4	6	6
Prescot-st. Auxiliary Society, by George Morris, Esq. *two thirds*	50	0	0
Rugby, Penny Society ..... by Rev. E. Fall	5	0	0
Carter Lane, Female Auxiliary Society, by Mrs, Marten, *one half*	21	0	0
Goswell Street, Auxiliary Society, by Rich. Cox, Esq. *two thirds of half year*	21	7	1
Chatham, Zion Chapel, Clover-st. by Rev. Mr. Lewis	13	14	7
Bow, Subscriptions and Collections, by Rev. Dr. Newman	16	10	2
Suffolk, Independent Churches, by Shepherd Ray, Esq.	16	10	0
Bewdley, Collection, &c. ..... by Rev. Geo. Brookes	3	2	0
Hackney, Mare Street Auxiliary, by J. M. Dunn, Esq.	28	0	0
Newcastle, New Court Chapel Auxiliary, by Rev. Geo. Sample	43	9	5
Devonshire Square Auxiliary, by Mr. Millard, *part of its funds*	18	0	0
Pupils at Madras House, Hackney, by Rev. Dr. Cox	2	2	0
Henrietta Street Sunday School, by Misses Keene, &c.	1	9	0
Modbury, Collection, &c. ..... by Rev. Sam. Nicholson,	5	2	7
Liverpool, Aux. Soc. on account. by Wm. Rushton, Esq.	39	3	0
Towcester, Collection, &c. ..... by Rev. J. Barker	4	5	6
Missionary Box, ... by Mrs. Levett, Wardrobe Place,	0	10	0
Nottingham and its vicinity .... by Mr. H. Blatherwick	110	13	0
Amersham, Penny Society and Subscriptions, by Rev. R. May	24	6	0
Norwich St. Clements, Penny Society, (and Sunday School, Sprowstan Lodge,) by Rev. J. Puntis	9	12	1
Boro'-Green, Collection, ... by Rev. John Statham	3	5	0
Missionary Box, 13, Durham St. by Mrs. Salmon	1	6	3
Alie Street, Female Auxiliary, by Rev. W. Shenston	10	0	0
Sunday School, .. by Ditto.	1	2	2
Dorman's Land, Collection, ... by Rev. Mr. Chapman	9	0	0
Carlton Rode, (Norfolk) ..... by Rev. J. Kinghorn	3	1	10
Rainham, Friends, ... by Rev. Wm. Giles	1	6	0

Manchester, Subscriptions, ... by Rev. John Birt			25	10 0
Lion Street, Walworth. Female Aux. Soc. by Mrs. Chin, Treasurer			100	0 0
Collections, at Queen Street, by Rev. Robt. Hall	£158	16 0		
Wild Street,.. by Rev. John Statham	10	13 6		
Surrey Chapel, by Rev. Jos. Fletcher	80	8 6		
Eagle Street, Prayer Meeting	4	0 0		
Annual Meeting	107	4 9		
			361	2 9
Trowbridge Subscriptions, ... by Mr. Wearing			16	1 0
New Mill, Offering of a few Poor Friends, by Rev. D. Clarabut			1	17 10
East Lane, Walworth, Aux. Soc. by Rev. R. Davis			13	6 10
Sir Thomas Baring, Bart. M.P. ..... Donation			20	0 0
Samuel Ireland, Esq., *Hackney* ..... Life Sub.			10	10 0
Mrs. Wedd, *Watford* ..... Donation			2	0 0

FEMALE EDUCATION.

Cheltenham, for the Female School at Serampore, by Rev. O. Clarke	15	5	0
Trowbridge, Female Association, ... by Miss Dunn	17	0	0
Westerham, Female Society, by Mr. Wearing	6	12	6
Maze Pond, Ladies, for Maze Pond School, by Mrs. Gouldsmith.....	15	0	0

Any inaccuracies or omissions in the above list must be ascribed to the extreme haste with which the whole has been prepared for the press.

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REV.D GEORGE PRITCHARD,

Keppel Street, LONDON.

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